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A College Course in Life's Meaning

HORACE T. HOUF*

FOR a score of years we have been teaching young people in a state-supported university various subject matters in the field of religion and of philosophy. By experimentation we have been learning what would interest them and how much they would take. Like all teachers in these fields we learned that in institutions where few or no courses in these subjects are required, it is important to offer courses designed for underclassmen and to encourage them to take them in their earliest college years. Then their interest is fresh and their program has not yet been pre-empted by required courses and the promptings of their advisers. This is particularly true of studies in religion.

On the contrary, in the field of philosophy there is an ancient, if not honorable, tradition to the effect that philosophy is a subject so profound and majestic that it either cannot or should not be profaned by being offered to collegiate neophytes. At Ohio University, more than a dozen years ago, we decided to transgress this tradition, and to learn for ourselves whether its fundamental assumption was true. In the belief that some philosophical subjects could be brought within the reach of sophomores and even of freshmen, we outlined and offered two courses in philosophy for them, in addition to a few courses in religion already open. Our first offering was an elementary course in the Principles of Reasoning. The need for such training was apparent to both students and advisers, and the course was

a success from the start. Its contents were improved in succeeding semesters. There seemed to be a need, also, for an introductory study of the main ideas about "the good life" for human beings and of its chief implications in practice. So a course in elementary Ethics was introduced. It succeeded, but less conspicuously than the other course for beginners.

Within the past two years a new need has appeared among large numbers of our students. Because of the recent war and various influences connected with it, many hundreds of young people, especially men, who had not expected or planned to go to college discovered the importance of doing so, and also got their chance. However, very many of them had not taken college preparatory courses in their high schools. Especially did they come with less than our usual requirement in foreign languages. Some of them would try to do successfully their four years in college and graduate. Many would stay at least two years and pursue studies which they and the university authorities considered important. In its past the University College (for freshmen) had not made adequate provisions for this particular kind of student. Among the requirements a new grouping was made and designated, *The Humanities*. The requirement in this group was that each student who had not had the usual amount of study in foreign languages and some other required basic subjects, must take (in college) two semesters of a foreign language, or of introduction to the fine arts, or of elementary philosophy. In philosophy we were asked to revamp our beginners' courses, making them into what are called "general

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education" studies. The purpose was to set up especially for this new and large group of students two one-term courses which would give them a substantial acquaintance with much that is worthful in philosophy, but would not require of them the traditionally academic disciplines. Each course was to contain such matter and be so conducted that it would stand by itself, if necessary, and would neither presuppose previous courses nor assume that other directly related ones would follow. Together, the two elementary courses would constitute one year of philosophy, standing on its own merits and open to all underclassmen.

The course in *Principles of Reasoning* did not require much remaking to serve its altered purpose. However, it was decided to make the other one over into a course in *Life's Meaning*. That meant that numerous aspects of what is generally called introduction to philosophy would be included; not formally, but as needful for any serious consideration of life's meaning(s). It meant that the few main theories of the good life should be studied in an introductory way. And it meant that ethical applications should be considered. The result was a course which we call *Life's Meaning and Moral Philosophies*. The class meets three times a week for eighteen weeks. The university catalogue describes it this way: "Problems connected with the business of living in this century are considered from an ethical viewpoint. Class discussion and readings take account of the present scientific and social background. The main moral philosophies are compared. As a general education course for freshmen and sophomores it aims to aid in forming a personal philosophy of life on a broad cultural basis."

Many students have chosen this alternative in the Humanities or have elected to take the course for its intrinsic interest. In order to get some initial acquaintance with the students at the start of the course, we have asked all students to give us a brief biographical sketch and to state in a nutshell what they now think to be their philosophy about life and the world. Tentatively, sometimes hesitantly, they have

prepared their statements. A few of these will show what variety we meet with, and how much needed such a course is. Each statement here given is representative of a type among our enrollees. As that of the cynic, consider this from a twenty-one year old, husky freshman: "My interests are mostly sports; and I like to travel. Some day I expect to go around the world. I put in a little over three years in the navy. I took part in the invasion of Normandy and Southern France. In the Pacific I've been as far as Japan. . . . As for my philosophy of life, that's hard for me to say. I've often wondered what I'll ever amount to. I've got the 'Oh, the hell with it' attitude toward things, and don't care much about what happens."

Another type I call the young Superman. This is from a freshman who had had no military experience. "I have lived in England, New York, California, and Florida. My first aim in life is to be content. I can be content by achieving fame, riches and power. . . . My philosophy of life seems to be—'Might makes right.' The world is for the realist. Force, mental or physical, is the prime mover on this globe. . . . The most important thing in life to me is action, conflict, and competition. I long for a hard battle, a hard struggle at the hub of the wheel. If I sink, no excuse. If I swim, there is the joy of winning. I have not yet found my field, and I am willing to change my outlook on life the minute I find fresh evidence. I desire, first of all, to have an open mind." Someone remarked of this lad that his mind was open—at both ends!

Three others represent different types. Here is a statement from a realist: "I served in the United States navy for three years. . . . My philosophy is still the same as I had in the service: live and do the things that have to be done today, for tomorrow we may be dead."

Our next freshman had served in the navy, participating in the invasion of Italy and of southern France, and escorting President Truman to the Potsdam conference. I call this one a humanist. "I want of life what I surmise a great many other students do. I

want to live as long as possible, because I know when I die I will be dead a long, long time. In these few years that remain for me I want to accomplish all the things that make life worth living. Among these are a happy home, with a lovable wife, and family. I feel that no one should be prejudiced in his religious beliefs. I want to be a friend of everyone that I possibly can, regardless of their religious beliefs, color, race, or creed."

And our last witness is an excellent student, a freshman who had spent twenty-eight months in military service. He is a Christian, still growing: "My main goal is happiness. Life, to me, is very worth-while. I never regret my presence on this earth. I enjoy every living breath. To me life is an obligation to every receiver of its blessing, an obligation to give life something, an obligation to help in the search of goodness. Life is a human workshop out of which come products of innumerable qualities. I am not a cynic nor an ardent idealist, but I like to think I tend toward the latter. I believe there is a moral force in this world, but I am not sure about its location and definition. I have tentative beliefs, but they are constantly being altered."

As we planned our course in *Life's Meaning*, three ways of proceeding seemed open. It was conceivable that a man who had lived more than fifty years and had been an observant thinker on things might say to groups of twenty-year-olds something like this: "I have lived long, alertly, and thoughtfully. I have lived; I have observed; I have studied and reflected. I now know what is life's meaning (or what are its meanings). I have lived richly, and have found the truth. I shall, therefore, save time and serve our purpose, by telling you what life means. Others may have come to somewhat different conclusions, but this is it." Thereupon, he would outline his own main observations and beliefs, and would commend them to his auditors as sufficient and the best. Those who believed as he said he did would say, "Yes, that's it" (and they would need to think no more). Those who disagreed with his views about several of the

main points would probably say, "Yes, that's what the 'old man' thinks, but I don't agree" (and, dropping the matter, they would let it end there). Such a procedure would have many deficiencies.

Another possibility was to say, "Now, most of you have been reared in religious homes. Most of you are Christians. A few of you are Jews. Maybe some of you are mildly skeptical or undecided. But, really, the religious interpretation of life is the one true view. And, among religious interpretations, the Christian view is best. Those of you who have never developed a religious philosophy of life are just unfortunate. So we shall outline the Christian (or the religious) view of life and the world, and that will serve our purpose." The neatness and possibility of this procedure are easy to be seen. But to many students, like those whose statements I have given, such a presentation would leave them cold and unaided for the business of living. Despite some effort by the instructor to deepen and broaden their ideas of the Christian faith and way, they would mostly just recall what they had unsystematically heard or learned about such things, and would either turn away from it again (only more decisively), or would renew their acceptance of it as satisfactory and would again pocket it away for casual reference in the future. However desirable for some teachers such a method might be, it would not meet all of the need, and it would not bestir the study and thinking which are most fruitful.

So we chose a third way. Interpreting "meaning" in the sense of purpose, we decided to present to the students comparative discussions of the actual *dominant attitudes* which large groups of people do take toward life and the world. We assumed that their predominant attitude, better than anything else, does define what they really believe life to mean, or what its purpose is. Without claiming that some other outline might not be good, our course shaped up as follows: (1) skepticism and pessimism, the doubting attitude; (2) the happiness view, the hopeful attitude; (3) renunciation and duty, the austere attitude;

(4) naturalism and science, the understanding attitude; (5) humanism and perfectionism, the self-realizing attitude; and (6) religion and idealism, the religious attitude. It is readily apparent that these divisions of the whole field are not perfectly exclusive of each other, but they do include the main moral attitudes or philosophies in a fashion which is workable and is interesting to students.

Our most disturbing discovery was that there is available no book which covers the ground in this way, a lack which handicaps many underclassmen. So we have had to use an outline in the form of an extensive bibliography, listed under six main topics and with suitable subheadings. Students are required to attend the lectures and take notes on the main ideas. They are required to do readings at the library and to hand in reading reports each week. They are encouraged to ask questions, and to contribute ideas in class. Usually, we have spent one or two periods at the end of this first three-fifths of the course by giving several main features of what we call "One Man's Philosophy," that of the instructor. This is a concession to a recurrent question by students: "Professor, what do you believe about it?"

In discussing skepticism, we point out that important questions may properly be asked about many aspects of life and the world. It is said that much of the progress in knowledge has been due to the questioning of skeptics. The possibility of skepticism, if exaggerated, ending in pessimism, is pointed out. Some introductory acquaintanceship is given with such sturdy questioners as David Hume and Thomas Huxley, and such a pessimist as Schopenhauer. In general, skepticism is presented as valuable in method, but inadequate as a philosophy to live by. Concerning the happiness philosophy, abundant material for

readings is handy, and the attitude is presented as a justifiable part of a livable philosophy, but liable to perversion if made the main thing. Renunciation and the emphasis on duty are presented as necessary for keeping our wishes within bounds and for disciplining life sensibly. The Buddha is an attractive example of renunciation, and Kant's ideas present the duty view vigorously. Consideration of naturalism and emphasis on the understanding attitude is inescapable at this time and in the western world. In connection with this view questions always arise concerning the proper understanding of the relationships between science and religion. These should be discussed in an openminded, introductory way. Some presentation of contemporary humanism, with its emphasis on self-realization, follows significantly after the viewing of naturalism and some of the meaningful findings of the modern sciences.

The religious attitude, that of piety toward God and brotherliness toward men, may well be presented to the young people last. Precisely what form its presentation will take and how much emphasis will be given it will depend upon the purposes of the instructor and the institution in which the course is being offered. Throughout this first three-fifths of the course, the distribution of time and of emphasis may be varied. For the latter two-fifths of the course, we study numerous topics selected from a good elementary book in Ethics, which is required of all students. That has the aim of showing how the meanings, the purposes, of the worth-while life may be attained in actual living.

Such is the course in *Life's Meaning* which we have conducted. It has been given for several semesters and its usefulness has been demonstrated. Its contents and its conduct will be altered as the needs of the students seem to require.

Human Living

An Integrated Course in Psychology, Philosophy and Religion

JAMES L. McCREIGHT*

IN MUSKINGUM College we are teaching a course entitled, *Human Living*. This is an integrated course in General Education which combines psychology, philosophy and religion.

OBJECTIVES

For our students to achieve the objectives in Human Living they should: 1. Acquire useful information from the fields of psychology, philosophy and religion for the solution of life problems. 2. Grasp the meaning and significance of life through the understanding of its source and development. 3. Achieve healthy emotional maturity. 4. Understand and make best use of the intellectual powers. 5. Acquire a working knowledge of the Bible and apply its teachings to the problems of modern living. 6. Develop and use ethical and religious motivation for the solution of personal and social problems. 7. Develop a Christian and ethical philosophy of life and live by it.

ORGANIZATION

Human Living is an eight hour course which meets four hours a week for both semesters. For purposes of record or transfer, credit of three hours is granted for General Psychology, two hours for Introduction to Philosophy and three hours for Bible and Religion. The course is required of all sophmores with the exception of those who are in specialized curricula. Eight sections are being taught by

four teachers, two of whom are in the Department of Psychology and Philosophy and the other two are in the Department of Bible and Religion.

The course is divided into eight parts: The Origin and Development of Human Life, Emotional Development, The Intellectual Life, The Meaning and Uses of Philosophy, Life and Religion, The Moral and Spiritual Values of the Bible, Volitional and Ethical Factors, and Social and Religious Expressions of the Mature Individual. These eight parts are divided into sixty chapters.

Source material is drawn from three main texts: Ruch, *Psychology and Life*, Patrick, *Introduction to Philosophy*, and Houf, *What Religion Is and Does*. In addition to these texts the Bible is an overall text having significance for psychology, philosophy and religion. A special syllabus including a work book has been prepared to serve as a study guide and to help tie together the several parts of the course into an integrated whole.

The course is rich in content but we do not consider it a content course only. It is student centered and the information acquired is considered as resource material for the solution of vital problems and for the improvement of human living.

PROCEDURE

One of the problems in organizing and giving an integrated course with three fields of subject matter to cover is to do justice to both integration and the logical organization of material. One may stress integration at the expense of logical organization and be like the proverbial rider who mounted his horse and rode off madly in all directions. Or, one might teach

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each section separately, thus securing logical order but at the expense of integration.

Our procedure is to try to observe both logical order and integration. We are reminded of Henry Drummond who taught both science and theology. When he first began to teach he thought the two fields should be kept separate but he soon discovered that when he taught science it was difficult to keep out religion and when he taught religion he continually wanted to bring in science. So he decided that the two subjects should not be kept apart like two bodies of water with a wall in between but that the wall of division should be removed and the waters of science and religion flow freely from one to the other.

So we move through the course logically but at the same time try to do justice to integration. General Psychology is presented first and it is followed by Introduction to Philosophy. Then come Religion, Bible, Ethics and the principles of Christian living. But no matter which subject-matter field is being studied, integration is going on all the time.

Psychology with its scientific facts is the logical starting point but many of its topics lead naturally into philosophy and religion for fuller understanding, evaluation and appreciation. Psychological truth does not then have to dangle in the air with no place to light, or to change the figure, be like a jury that must come to some conclusion before all the witnesses are heard. The part that deals with philosophy keeps looking back to psychology for significant information and on to religion for its completion and application. When religion is studied it is being constantly undergirded by the foundation truths of psychology and philosophy.

Psychology of Religion and Philosophy of Religion are standard courses in colleges and universities, so we just go one step further and integrate three subjects instead of two, only with this very important difference: in Psychology of Religion and Philosophy of Religion, religion is the main core. No attempt is made to cover adequately the courses in Psychology and Philosophy but they are summoned only

now and then, and in spots, when they are desired to help explain religion. In our course psychology, philosophy and religion are taught each in its own right in connection with each other and supported by each other.

To be more specific, psychology furnishes the factual material concerning human behavior, philosophy gives the moral standards for human conduct, while religion, with its emphasis on love for God and man, provides the chief motivation for right living. Thus psychology informs, philosophy evaluates, and religion motivates.

Now for some illustrations of this principle of integration. Most psychology texts give a preview of psychology. It is stated that the aims of psychology are the understanding, prediction and control of human behavior. But being a science and sticking to its own field, psychology necessarily limits itself to the things that can be weighed and measured while philosophy and religion stand by, ready to contribute very vital and important resources to the understanding and control of human behavior.

When the origin of life is being considered we go from psychology to biology for its scientific explanations of the proximate cause of life in the uniting of germ cells. But the search on the part of the student for the explanation of life's origin does not stop there unfinished, for while the question is fresh in mind he turns to philosophy to discover what is the ultimate cause of life. There he learns that philosophy at its best has good evidence to show that there must have been some creative power at work in the world. Then he turns to the Bible with its great religious affirmation that God is the creator of life. As he gleans from these different fields of learning, he is convinced that life is more than the combination of germ cells, that it is not the result of chance, but that it came from the plan and purpose of God, and so, has vital and eternal significance.

When the nature of human life is being considered the psychology text is supplemented by Chapter VII, "Man's Place in the World" in

Dr. Houf's book, *What Religion Is and Does*.

By this means the student gets a comprehensive picture of man. Physically man is a machine, chemically he is a chemical compound, biologically he is an animal, psychologically, he is a thinking animal with the powers of conceptual thought, philosophically he is a morally responsible being, sensitive to the differences between right and wrong, and religiously man is a child of God created in the image of God. Therefore he is more than an animal to be fed and a body to be clothed; he is an immortal spirit capable of thinking God's thoughts after him and possessing the desire and the capacity to grow in Godlikeness.

In the area of mental health, psychology with its keen analysis of reactions to conflict is studied, along with the causes of personality frustration and the sound psychological methods of cure. Then in addition to that the student is introduced to philosophy and religion to discover that worthy goals and a wholesome philosophy of life and a vital religious faith go a long way in cooperating with psychology in maintaining emotional balance and health of body and mind or in helping to recover them if once they have been lost.

To vocational guidance, psychology, philosophy and religion each makes its contribution. From psychology the student learns about the importance of intelligence, aptitudes and interests in relation to vocational success. But for the highest uses of these abilities, psychology needs to be supplemented by philosophy and religion. Philosophy gives the norms and moral standards for the good life, and religion tells about the sacredness of life and the importance of choosing an occupation in harmony with the will of God, that ministers to human need and makes the will of Christ effective in society.

These illustrations show how psychology, philosophy and religion may be integrated so that comprehensive information is made available to the student and utilized when vital human interests are being considered.

ORIGIN

Human Living did not spring full grown like Minerva from the head of Zeus, but rather like Topsy, it "grewed up." However, it has had more guidance than Topsy seems to have had. This course and others like it at Muskingum, is to be explained in the light of a progressive, democratic administration and a working, co-operative faculty. Eighteen years ago Dr. Ralph W. Ogan became dean of the college and a year later Dr. Robert N. Montgomery became president. Under the inspiring leadership of these two men, the Muskingum Program was inaugurated and the academic interests of the college began to take on new life.

Administrative problems were studied frankly but sympathetically by administrators, faculty and students and significant changes were made. Faculty members were encouraged to make a fresh, critical study of departmental objectives, course objectives, course offerings, teaching methods, grading practices and the needs and interests of students. These investigations and experiments carried on by the faculty were called "Service Studies" and approximately thirty-five of them were conducted during the first five years of the Muskingum Program.

The concepts which underlie the Muskingum Program, as expressed by Dean Ogan, "have their origin in the ideal of democracy . . . which expresses itself in faculty recognition for the need for adventure in one's professional life, the need for accepting the ideal of personal growth, the need for faculty cooperation and sharing, the need for administrative measures to facilitate the efforts of faculty investigators, the need for valid evidence as a basis for decisions, and the need for continuous appraisal of educational results."* These were the concepts underlying the Service Studies and several administrative measures were set up to aid in their realization.

After five or six years of these procedures we became bold enough to tell others about it, so in 1937, our centennial year, the college and

* *A College Looks at its Program.*

faculty published the book, *A College Looks at its Program*. Naturally, we were pleased and encouraged by its favorable reception in the academic world.

We were further encouraged by our participation in the Coöperative Study in General Education of which Dr. R. W. Tyler was the director and Dean R. W. Ogan was the associate director. Also, Dr. W. W. Charters of the Bureau of Educational Research in Ohio State University was a frequent visitor to our campus and a valuable counselor.

After further intensive study, in the spring of 1944, we adopted the program of General Education, and general courses were set up in the various divisions of the college. But there is one way in which perhaps, we are somewhat unique, in that most of these General Educational courses are integrated. The first integrated course, under the leadership of Dean Layton, was Communication which combines Freshman Composition, Speech and Orientation. A course in The Arts integrates Music Appreciation, Art Appreciation and Literature; Social Studies integrates History, Political Science, Economics and Sociology; an integrated course in physical science is in the making and we have our own course in Human Living. Personal Health and Modern Language complete the list of general courses but they are not integrated in quite the same way as are the other courses.

EVALUATION

This is the third year we have been teaching Human Living, but we have not had time to work out a valid measure of the course. Last year I asked for an anonymous report from my students and a large majority expressed themselves as favorable to the course and its plan and method of integration. Some of the statements of student opinions are:

"It teaches things together as they are used in life and shows how they are related."

"It gave me an opportunity not only to recognize the relationship between the courses, but also, I wouldn't have had time to take all three separately."

"It gives a good insight into all three areas of truth at the same time to round out our thinking."

"Too few people get all phases of truth at one time to help in clarifying problems."

"I strongly approve of the integrated course because our whole life is a process of integration."

It seems to us that there are at least three distinct advantages of the integrated course over the many separate courses.

One advantage is that of faculty growth through coöperation and sharing. The evils of over compartmentalization of subject matter and interests have long been apparent but how are the middle walls of partition to be broken down? One answer is, integrated courses. The various departments are grouped by divisions, not merely on paper, but as functional units. They have important work to do; they work out the integrated courses. The divisions meet frequently, some of them once a week, for the consideration of common problems and for the sharing of ideas and materials. Naturally there are frequent clashes of opinion and the differences are sometimes resolved, sometimes not, all of which is very stimulating and productive of faculty growth.

A second advantage is, broader areas of knowledge are made available to the student and loopholes in subject matter are avoided. If a student takes chemistry and biology to fulfill his science requirement, he misses geology, astronomy and physics. If he takes history and sociology for his social science requirement, then he misses economics and political science. If he takes Bible and psychology separately then he misses philosophy. Thus a student under the new plan of integration covers a much wider area of information than was possible under the old plan.

A third advantage of the integrated course is a better understanding of truth through the intelligent use of pertinent information drawn from related fields of knowledge at the time it is most needed. In other words, integration. Integration is merely putting things together that belong together. Putting things together leads to better understanding, and better understanding leads to a more fruitful life—the highest type of effective human living.

The Book of Ruth

A New Solution

MARGARET B. CROOK*

THE book of Ruth is the most exquisite romance in the Old Testament. Is it more than that? If so, how much more?

Four years ago the present writer, long intrigued by such questions, resolved to try to win from the book of Ruth a few of the secrets of its beginnings. In summary form this article offers leading lines of these findings. The case is still in the making; it may well be that some modification, and certainly further developments lie ahead.

Ruth is a twice-told tale surviving in the form of a single document. It would appear to the present writer that both the Old Story and the Second Telling deal with a like theme, restoration of a line seemingly extinct, with this difference, that the Old Story is of local application, and the Second Telling of national significance. Moreover the Old Story concerns physical replenishment of a family line that has died out; but the Second Telling concerns replenishment of the house of David on a religious basis, replacement of a line of rulers willing to couple worship of the Lord with worship of the Baal of Tyre, by a line dedicated to sole worship of the Lord, the God of Israel. The Old Story is pre-Davidic; the Second Telling is associated with the Yahweh-purist reforms of the ninth century B.C. in the southern kingdom.

Because of a certain similarity of interest between the Old Story and the Second Telling, the Old Story has come down to us with its essentials intact; basically it is the story that we read today in the Old Testament. It concerned a branch of the kinship group of Bethlehem-Ephrathah. Ephrathah was seemingly the clan, and carried with it a reference to

the clan-locality, a collection of dwellings, rooms, comprising a 'house,' as in John XIV:2. The lesson carried by the Old Story was of interest to Bethlehem as a whole, and perhaps to other cities; but the center of interest was in the clan and the clan-locality.

According to the Old Story Elimelech, his wife Naomi, and his two sons emigrate to Moab in time of famine from Bethlehem in Judah. They settle in Moab; the sons marry women of Moab. In due time Elimelech dies; his two sons also die; and Naomi is left a widow with two widowed daughters-in-law. She proposes to return to Bethlehem; the young women are under no obligation to go with her; one, Orpah, elects to remain in Moab; the other, Ruth, goes with Naomi for the purpose of marrying a kinsman of her dead husband to secure a son for the family of Elimelech.

The Old Story brings to the kinship group of Bethlehem-Ephrathah two widows representing three dead men. The hope of an entire branch of the clan of Elimelech has been wiped out and must be restored. The task of restoration will place a heavy responsibility upon the shoulders of some male member of the clan. The assumption hitherto has probably been that the next of kin would take up the task of restoring the vanished line. In patriarchal times it might have been a simple matter to give hospitality to one widow, or even two, and to raise a child in place of the dead. In a settled agricultural community this liability was another matter. The Old Story registers the precedent allowing the next of kin, in case of financial incapacity, to pass on his heavy duty to a wealthier kinsman. The problem posed by the Old Story is appropriate to days closely following upon the Settlement, i.e. to those of the Judges.

Once it is realized that the problem is one

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for the not-too-long settled clan, the lines of the Old Story begin to stand out. Naomi re-enters the clan that Elimelech left; she operates solely within its ranks. She and Ruth would receive hospitality in a guest room within the locality prior to their resettlement. Naomi, wise woman, does not press her claims upon the next of kin; she bides her time. The hand of fortune points the way; Ruth goes to glean among the kinsfolk of Naomi's husband; by chance she selects the field of a wealthy kinsman, Boaz. Boaz notes the presence of a stranger among the women. He has heard of Ruth and is duly impressed. The romantic element is strong in the Old Story.

If the next of kin is by-passed for a wealthier kinsman, then the widows must find a way of making their preference known. Naomi devises means whereby Ruth may bring her cause to the attention of Boaz. Naomi can tell Ruth to approach Boaz on the threshing floor by night; but she cannot tell Ruth what shall be done next (this is a precedent-creating story). She is confident that Boaz will know how to act. It is amazing how well the successive steps of the innovation are worked out.

Boaz is under some embarrassment when he discovers Ruth upon the threshing floor. He must act quickly with care for Ruth's reputation, and probably also for his own protection, as H. H. Rowley has pointed out,¹ lest the next of kin should charge him with seizure of rights that were not his. Ruth has risked her good name for the sake of her dead husband and Boaz gives her full credit.

Next morning, in the gate in the presence of the elders, there takes place the transfer of rights. Here we are no longer confined to the kinship group; the establishment of an important precedent is a matter for public concern. The next of kin is willing to take Naomi. But Boaz insists,

"You must also acquire Ruth, the Moabitess, wife of the dead, that you may restore the line of inheritance in the name of the dead."

But the kinsman said,

"I cannot afford to do it; I should impoverish my

own inheritance. Do you, yourself, take over my rights, for I am unable to act."

Boaz' declaration before the elders is the precisely worded ruling that first made Ruth important.

"You, this day, are witnesses that I purchase all that pertained to Elimelech, and all that pertained to Chilion and Mahlon from the hand of Naomi; also that I take Ruth, the Moabitess, wife of Mahlon, to be my wife, to restore the line of inheritance for the dead man, that a representative of his name be not lacking among his brethren, nor from the gate of his native place." Ruth IV:5ff.

The elders then bestow upon Boaz a blessing; they wish him prosperity (needful for carrying out his undertaking) in Ephrathah, and fame in Bethlehem adding,

"May your house be like the house of Perez whom Tamar bore to Judah,

For the child the Lord shall give you through this young woman."

When the child is born, it is "Naomi's babe" (the narrator looks back to Elimelech, not forward to David). The women give the babe a name (only women of the kinship group would do that); they call him *Obed*, 'Servant', i.e. of the interests of his fathers.

In the story as we have it, two blessings are bestowed upon Boaz. The one already quoted is suited to the purpose of the Old Story, restoration of a family line. This blessing, likening Ruth to Tamar, is preceded in the Old Testament by another blessing, one that likens Ruth to

"Rachel and Leah, who built up, the two of them, the house of Israel."

This is a blessing of national significance; it would be out of place in the Old Story. It belongs to a later period. It takes us out of Bethlehem and into an Israel that has acquired national self-consciousness as an entity rooted in the twelve tribes of Jacob. The Old Story had outlived its original application when this blessing was prefixed to the other. The Second Telling took place in some period when

Ruth could figure as handmaid of the nation. Ruth began to acquire a role of this kind when it became clear that the family which she had restored was that from which David sprang. Then the Old Story would take on a new lease of life. The Rachel-and-Leah blessing was probably added at some still later time when the effect of David's reign in consolidating national feeling had become apparent.

If we are right in this assumption, then we ought to be able to lay hands upon an indication of a lapse of time between the Old Story and the Second Telling in other sections of the narrative. This can be done. In the story as we have it, when Naomi is leaving Moab, she pleads with her two daughters-in-law to turn back, each one of them, to her mother's house. By no possibility can she, Naomi, again bear sons who could be husbands for them. Orpah is persuaded and turns back.

"See," says Naomi to Ruth, "she has turned back, to her people and her God; turn back yourself, and follow her example." Ruth I:15.

But Ruth refuses. She is determined to go with Naomi even though she cannot possibly be provided with the husband she must have if she is to raise a son to the name of the dead. These are the sentiments of the Second Narrator who is thinking in terms of levirate marriage current in his day, a form of marriage that limits the claim of a childless widow to the brothers of a dead man. The Second Narrator in telling the story of Ruth undoubtedly means us to understand that she is going to Bethlehem to secure a son; meantime he is enhancing her character for some purpose of his own.

A like subtle change colors much of the story. The classic vow of Ruth to Naomi may have had a place in the Old Story; if so, it would connote transfer from one kinship group to another. As the Second Narrator uses it, it signifies a transfer in national allegiance covering also a change in religious allegiance, for the Lord, the God of Israel, is now God of a landed people (Ruth I:16f. and II:11f.). The transi-

tion from religion centered in the kinship group, to religion centered in the nation is a distinctive change that separates the Old Story from the Second Telling. Indeed, the kinship-locality concept has been so broadly overlaid that it comes as a surprise to us to retrieve it when we attempt to retrace the lineaments of the Old Story.

For the Second Narrator Ruth is the devoted foreign widow no longer foreign, utterly without self-seeking, who has turned her back upon her mother's house, upon her own people, her own God, and her native land; she comes as an avowed worshiper of the Lord, the God of Israel, dedicated to the task of building up the house of Israel.

Is the Second Telling a polemic? If so, against whom is it directed? Is there in the history of Israel some other woman also a widow, a foreigner, who has not turned her back upon her mother's house, who has not foresworn her own people, who has no intention of becoming solely a worshiper of the Lord, the God of Israel, who far from building up the house of Israel—except where it preserves her own interests—will strike it down?

Such a woman is Athaliah, daughter of Ahab and Jezebel, who married Jehoram, king of Judah. When her husband died Athaliah was a widow in Judah, the king's mother. She is everything that Ruth is not. She comes to the regency of Judah in the very year in which the movement inaugurated by Elijah, and continued by Elisha (upon whose shoulders the cloak of Elijah falls), reaches its dramatic culmination in the northern kingdom. The Lord the God of Israel, alone is God—so the reformers say; they will brook no rival on his territory. The popular cult of the Baal of Tyre, sponsored by Jezebel in the northern kingdom from the time of her marriage to Ahab, received a severe check at the hands of Elijah; a decade later its overthrow, involving a change of dynasty, is engineered by Jehu. In the year 842 B.C. Jehu seizes the throne of the northern kingdom and slays all members of

the house of Ahab except Athaliah who is beyond his reach. Jehu also slays the young king of Judah who is visiting his cousins at the time, and his relatives, the princes of Judah who were there too (2 Kings X and 2 Chron. XXII).

Athaliah is left, sole survivor of the house of Ahab, a vengeful figure, a determined opponent of the revolutionary Yahweh worshipers. The story is told in 2 Kings XI.

When Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal,

all, that is, except her own immediate descendants who are not mentioned here, but whom she would spare if for no other reason than that her own claim to the regency rested upon their lives.² The infants Athaliah assembled for slaughter would be children whose fathers had already been slain by Jehu. There shall be no comeback, that she can prevent, under nominal leadership of some young member of the house of David over whom she has no direct control, of the Yahweh purists in the southern kingdom. This is the dreadful background and the occasion for the Second Telling of Ruth.

Revolt simmers in the South. In the North a change of dynasty could accompany the reform; but in the southern kingdom the house of David is too deeply entrenched for such a course; reformers must work under the aegis of the long accepted royal line. To all appearances Athaliah has caught up with the occasion; but actually she is defeated from the beginning. Jehosheba, sister of Ahaziah (not by the same mother), and wife of Jehoiada, faithful priest of the temple at Jerusalem, salvages a babe of the house of David from the slaughter. She and her husband keep him in hiding for six years, not in the temple, but elsewhere, for he is shown to the captains of the guard as a stranger in 2 Kings XI:4.

Those who knew of the hidden child would see in the Second Telling of Ruth a broadside against Athaliah; the religious emphasis that permeates the Second Telling extolling Ruth

for her devotion to the Lord, the God of Israel, would convey implicit criticism of Athaliah. The house of David, for the Yahwists, is as good as extinct; a new heir must be found as 'Servant' of the religion of his fathers. Hearers of the Second Telling would sense a parallel between Ruth and Boaz on the one hand, and Jehosheba and Jehoiada on the other, two people who were risking their all for the sake of an infant of the house of David. Jehoiada is the *gō'el*, the restorer, in ways of which Boaz never dreamed. He must not only restore a holy child to the inheritance of David, he must also restore the inheritance to the child; he must plan a revolution, there is blood to be shed in the name of David and the cause of the Lord. No grown man of the house of David survives; Jehoiada, guardian of the hidden child, must see to it.³

Jehoiada selects the seventh year of the regency of Athaliah, and probably a festival season when the people would flock into the temple courts, to bring the child out of hiding and place the crown upon his head. It is a foregone conclusion that on that same day Athaliah must pay the penalty for worship of Baal. Jehoiada is prepared. Prior to the coronation he has given full instructions to the temple and palace guard. Like Gideon, not with an army, but with a band of three hundred men he will prevail. The execution of Athaliah is to be carried out by a warrior wielding the sword and personal armor of David. Translators of 2 Kings XI:10 usually give 'swords' in the plural, and assume that Jehoiada was arming the guard from a temple armory. But this is not an arming for an insurrection; it is preparation for a purging of the house of David in the name of religious reform. The Masoretic Text has 'sword' in the singular.

The day arrives; the child is produced and the crown is placed upon his head. He is dedicated to worship of the Lord alone, as may be inferred, if only from the nature of the parallel movement in the Northern kingdom. The people cry, "Long live the king!" Athaliah hears the cheering and comes upon the

scene. She recognizes in the strange child who has just been crowned, one who is to supplant herself and her house. "Treason! Treason!" she exclaims. She is arrested and led away to die. Again the Masoretic Text is clear once the manner of the execution is understood. Jehoiada does not say, as the English versions have it,

"Have her forth between the ranks; and him that followeth her slay with the sword." 2 Kings XI:15

Jehoiada says,

"Have her forth from the precincts" (i.e. of the temple); "and let him who is to do the slaying follow her with the sword" (i.e. the sword of David).

This is not an insurrection; it is an execution; no one will intervene to strike a blow for Athaliah in defiance of the Lord, and of a warrior acting, in the name of David, on the Lord's behalf, for purification of the national religion.

Athaliah is slain; events move fast. Jehoiada makes a covenant between the Lord, the king, and the people that they shall be the Lord's people. The priest of Baal is slain and his altars overthrown. Then there is a procession from temple to palace for the enthronement of the young king. The narrative is given in 2 Kings XI; but, startlingly enough, the sequel lies in the famous messianic poem, Isaiah IX:2-7, in verse 5 (Hebrew 4). This poem is the liturgy of the enthronement. Let us first consider verses 2-4.

As the procession passes from temple to palace, the choir sings,

Isaiah IX:

- 2 The people that walked in darkness
Have seen a great light;
They that walked in the land of deep shadow,
Upon them hath the light shined;
- 3 For the nation Thou didst formerly distress,
Thou hast multiplied joy.

The people rejoice before Thee
As with joy at the time of harvest,
As victors rejoice when they divide the spoil;

- 4 For the yoke of the nation's burden,
The staff applied to its shoulder,

The rod of its oppressor

Thou hast broken as in the day of Midian.

The reference to Midian reflects the manner in which precedents of the days of the judges are running in the mind of the poet. The nation 'Thou didst formerly distress', had permitted the shrine of the Tyrian Baal to stand upon its soil; the sin has been expurgated. Again the Masoretic Text is clear once the historical reference is recognized.

With verse 5 all the English versions are in difficulties. A ceremonial burning is to be undertaken, upon that there is general agreement; but what is to be burned? The Masoretic Text is clear once the context is grasped. This is not a burning of

All the armor of the armed man in the tumult, and the garments rolled in blood. (Eng. and Am. Std. Versions).

There is no reference to 'armor,' or 'armed men;' 'garment' is in the singular in the Hebrew. *The Bible, An American Translation*, recognizes a rare word for 'shoe' in the first line of verse 5, and gives 'cloak' in the singular in place of 'the garments' of the earlier versions; it still clings to the tradition of the battle scene. But the cloak of Isaiah IX:5 is a cloak of majesty and not of war; the 'shoes' are the two sandals of the wearer of the cloak; all are the symbols of the unholy authority of the newly slain Athaliah.⁴

Isaiah IX:5 may, with some likelihood, be translated,

Each of the sandals worn at the smiting,⁵
The cloak rolled in blood
Is for burning, for fuel of fire.

The burning of the shoes and cloak indicates the completion of a period of authority now closed. When they are burned, then the child may be enthroned and assume his own cloak of authority. Jehoiada, or another, but most probably Jehoiada who is the speaker in 2 Kings XI, proclaims,

Unto us a child is born,
Unto us a son is given;
The government shall be upon his shoulder.

Proclamation of the name-list of the new king follows, and a benediction.

The present writer proposes to take up this poem in more detail elsewhere, together with Isaiah XI:1-9, and only mentions here in passing an impression that the latter is the liturgy associated with the coronation which preceded the enthronement.

Investigation of the book of Ruth has brought surprises. Jehoiada begins to emerge as a great poetic priest who was all but king, steeped in the liturgical sayings of his people and familiar with Canaanite literary precedent.

Was Jehoiada the Second Narrator of the book of Ruth? It is not possible to do more than speculate upon this issue. Restoration to the throne of David of a holy king of David's line was Jehoiada's demonstrable achievement.⁶ A line of the house of David had refused exclusive allegiance to the Lord; it had failed the faithful and ceased to be worthy of their allegiance. It could be replaced by a truer son of the house of David drawn from a

different line. The son of Boaz and Ruth restored the house of Elimelech; the parallel would be a very useful one to the reformers of the ninth century in the southern kingdom.

REFERENCES

¹ "The Marriage of Ruth," *Harvard Theological Review*, XL, pp. 93f.

² As Prof. H. L. Ginsberg pointed out to me.

³ The house of David suffered continual attrition at the hands of its ruling members, or of its foes, 2 Chron. XXI:4; XXII:8; 2 Kings XI:1.

⁴ Prof. E. A. Speiser, "Of Shoes and Shekels," *Bulletin of the Am. Schs. of Oriental Research*, No. 77, p. 17, discusses the occurrence in the Nuzi documents of references to "a cloak and a pair of shoes," as a kind of token payment associated with certain transactions.

⁵ It is not easy to find an adequate word here. Athaliah has been stricken down by the sword of David, the instrument for the shattering, levelling blow directed by the hand of the Lord.

⁶ Was the *hesed* of Jehoiada, that Joash forgot in his later years, the fact that, but for Jehoiada, he would never have been advanced to the throne at all? This might bolster the supposition that Jehoiada set aside the sons of Ahaziah in anointing Joash (2 Chron. XXIV:22).

Christian Youth in Social Action

BENJAMIN R. ANDREWS, JR.*

AS AN undergraduate and as one who has done professional work with students in the Christian Association pattern, I have felt that perhaps the major weakness of most campus religious programs is their failure to relate students in any significant way either with Christianity or with the Church. So much of the non-classroom religious work with students is on the superficial level of getting them acquainted with each other, or oriented to college life, or of discussing public affairs questions, or working in a settlement house or letting them hear a speaker; that we often do not get to grappling with them on the deeper levels. Largely secular and materialist as this student generation is, illiterate as it is about Christianity and its meaning for their lives and for the world, unacquainted as it is with the power and strength which come from private and public worship, we have frequently failed to meet their deepest needs and to help them where they most have needed help. Our campus religious programs have done a great deal of good, but not perhaps the most good or at the most important places.

One sees this most clearly in the area of social action. It should be practically axiomatic that Christian social action is the fruit of Christian faith and Christian faith is the fruit of sharing in the fellowship of the Church, but it has been my experience that much so-called Christian social action has had little or no direct connection with Christian presuppositions and principles and none at all with the Church. It has coasted along on the general store of humanitarianism and good will which is present in America, but has often "missed the boat" because of failure to under-

stand what is most important and because of impotence to achieve what it was driving for. The college which I attended as an undergraduate had a fine program of forums, and social service activities, and drives, and "write your congressman" campaigns and mobilizations for peace and the like, but except for a few individuals these efforts had their roots primarily in the good intentions of the participants and not in any profound Christian convictions. And furthermore they never reached any very great heights or had any very widespread effect because those participating had not been led to cultivate practices of personal and group worship through which a power greater than their own could be released through them. They did not have the Christian philosophy to guide them nor the power of God to work through them.

I hope I am not over-simplifying the problem, but it seems to me that the problem of Christian Youth in Social Action boils down to relating our young people who are Christian in name and background to the Church in a much more real way than we have in the past, that in and through the Church they may get the Christian interpretation of life, and cultivate the life of worship so that seeing the problems facing us in the Christian light and sensing a power not their own working in them they may be led to act in areas of social stress and need. It seems rather silly to me to expect our young people to make any more profound contribution to the saving of the world than their elders, unless we get at the roots of action in their minds and hearts, in their motives and in their inward attitudes, in the basic allegiance of their lives. I have personally come a long way in my thinking from the scorners' bench to the conviction that once again in our work with young and older people we need to center emphasis on the personal decision of what they will do with their lives, to what cause they will

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give them, where the center of their lives will be. From this root social action with some guidance will grow and have profound influence. Without it any Christian social action is defeated before it is begun.

It is from this conviction that at the Northfield School for Girls over the past fourteen years there has been developed a student-faculty church rather than the frequently divided Christian Association and chapel program as found on many college campuses and in some preparatory schools. The kingdom has far from come at Northfield, but it is a project which from my three and a half years' work with it seems worth reporting on and it is a pattern of work well worth considering as we evaluate the job we are doing in our schools and colleges. To my knowledge relatively little is known about it in the country at large. For a good many years our students used to go to the town church and then have a vesper service on campus in the late afternoon. Alongside this program was a YWCA-type organization with various interest groups. Then under Mr. Ingalls' leadership fourteen years ago a campus student-faculty church was organized. It is in the gathered church tradition and is thoroughly non-denominational in character. Episcopalians and Quakers, Methodists and Congregationalists, Baptists and Lutherans—some twenty different denominations—have been represented in its membership by letter from home churches on a temporary basis. Some forty or fifty girls join the church each year for the first time after training in the meaning of church membership. Our membership averages about three-fifths of the student body.

Certain basic convictions led us to establish this pattern of work. The first of these is that for the large majority of people it is well nigh impossible to be Christian outside of a church fellowship. We can, therefore, perhaps make no more significant contribution to our students and faculty members than to provide an opportunity for them to come together in a church fellowship where they will not merely have the opportunity to hear good preaching

but grow through the experience of worship and through planning and carrying out a church program. When students leave preparatory schools and colleges it is the Church primarily which will provide spiritual nourishment and guidance and which will be a channel of Christian work. If in our schools and colleges we are not helping the disillusioned students to see the Church in a new light, the secular or humanist students to see the Church with a new necessity; if we are not training in the skills of church leadership, if we are not helping to be born a new more tolerant spirit of interdenominational coöperation, most of our conferences and campus programs will have been largely in vain.

Another conviction which has motivated our work has been that people grow in devotion to the Church and its work as they are given significant responsibility in it and as they feel they are making some specific contribution to it and through it. And so at Northfield we have run our choir on the basis that anyone who wanted to sing and had a minimum ability would have a chance to belong to the choir. Four-fifths of the student body belongs to one of the three class choirs and on the average a girl sings six or eight times a year. Close to one hundred and fifty girls are broken down into groups of ten and are trained to receive the offering which they carry to the altar in an impressively gracious and worshipful way. Fifty or so other girls are trained to usher and do so on different Sundays. In the Sunday worship service alone at least ninety percent of our students are not merely passive spectators, but are actually in the role of leaders. Over the years this has meant much more than just a statistic for me to tell you about. It has meant that at Northfield many students who previously were completely outside the Church were brought within it and made to feel a part of it. A spirit of "at homeness" in the Church has been developed which has carried over to some degree as our students have gone to college and established homes or taken up professions.

A third continuing conviction has been that

wisdom and the ability to carry responsibility do not necessarily follow age lines, but are present in all age groups. Student members of the church have been given responsibility in the same areas where it is carried by adults in other churches. Issues of policy, such as whether to have communion open or closed to non-church members, whether or not to require that those joining the church for the first time be baptized, how to make membership in the church a more meaningful experience, the best methods to use in soliciting money, all these questions and many more are discussed and decisions are reached by our church cabinet with a maturity of judgment which I have rarely seen in adult groups. In the hands of this representative cabinet of twenty-four students and four faculty members rests the responsibility for planning the program of the church, and seeing that it is carried out, for determining policies such as I have suggested above and for raising and spending a combined current expense and benevolence and special drive budget of over sixty-five hundred dollars. My great concern is that the Church at large has so little awareness of this potential for leadership in its younger members that doors are closed which should be open to them in the Church.

In our church program we have sought not to duplicate work done in the classroom where all students take Bible and most students get some theology or philosophy of religion or comparative religion. There they are getting at the content of Christian faith, and its underlying assumptions. There they are beginning to do some logical thinking within the framework of Christianity. We are rather trying to supplement and build on this classroom foundation. Informal discussions with Sunday speakers following the service in which opportunity is provided to follow up questions raised by the sermon have been helpful here. This year we are having a series of panel discussions on different items of Christian faith led by members of the Bible department and outside leaders of differing theological points of view; and in church membership courses and

counselling which students and faculty leaders of the church do with individuals and groups, there is carried through a process of clarification of faith.

It is out of this matrix of a sense of fellowship and belonging to the Church universal, of a developing and growing Christian faith, of growth in strength and insight through worship—that Christian social action comes. Consciences are disturbed, healthy tensions are developed, a divine discontent takes root. With some guidance action has to follow. Here I can point to no world-rending efforts and accomplishments which our students have made, but Christian social action is rarely the dramatic sort of thing we often assume it should be. It is often very quiet like a thief in the night. And moreover we need to be realistic about the sorts of things we can expect students and young people to do. In a real sense their vocation is still pretty much one of preparation. But here are the sorts of things which have happened and which to me point to the type of contribution these young people should make in the years ahead.

A few hours after word came of the Maine fire and destruction of Bar Harbor, a group of students, none of whom were leaders in the church, came to me and said "Can't we do something? Why not send clothing for families which have been burned out?" The church cabinet happened to be meeting that day; their suggestion was brought up and within twenty-four hours a campus-wide drive had been carried on and the clothes had been packed and sent.

The Wednesday night before Thanksgiving is traditionally a time at Northfield for big corridor feasts with chickens or turkeys, much food from home and much money spent for extras. Insignificant as such occasions may seem to adults, it is one of the high points in the fall for our group living as any school group has to by a fairly strict schedule and routine. Six weeks or so before Thanksgiving the suggestion came from several halls that something ought to be done about these feasts, that they seemed out of place with half the world starv-

ing. These rumblings came up at cabinet meeting and the cabinet wisely decided to take no definite action but to let the idea percolate a while longer with a little subtle encouragement on the edges. The final outcome was that each hall decided to cut down the feasts to the simplest sort of meal and a good majority of the halls decided to use the money saved for CARE packages overseas.

In recent years we have had a World Student Service Fund drive as have many colleges and schools. More recently we have made closer connections with a school in France to which we have sent money and food and letters and with which we now have an exchange teacher. Interest in this sort of project has not had to be forced but has grown very naturally out of a sense of oneness with people everywhere.

This year we are trying out a Sunday School and recreation and social service project in an unchurched community nearby and the response and interest in this sort of service both in the community and at school indicates the desirability of having more such projects.

Forums and panel discussion groups and films on various social problems, assembly programs, and an International Week-end with college students from other countries as our guests, are some of the ways we are trying to get our students better informed about the facts of social and economic and political problems facing us, some of the things which are actually being done to work toward their solution, and other alternatives which are open. Under the encouragement of the church though without its direct sponsorship a

United World Federalist student-faculty group has grown up which is stimulating good discussion on the method whereby we should be organized for world peace.

Most young people who have grown up with even a nodding acquaintance with the Church respond eagerly and sympathetically to social need, to injustice, and to suffering when they are made aware of it. As people who work with them in the area of religion we face the problem of deepening the roots of this sympathy in the Christian faith and of channeling it into realistic action which will bring relief and change in society. If we would do our job adequately we must bring our young people into the church fellowship as full, responsible, participating members; for it is only in and through the Church that the great majority of them can make their most effective long-range contribution. It is not enough to challenge our young people, to congratulate them on "the great opportunities for service which are theirs in building the better world of tomorrow." It is not enough to shock them with the appalling needs of our day. As Christian teachers who are also members of the Church we must join with them in the service of that kingdom of God which it is our faith will yet be established among men. This is not just a young people's project. It is the stuff and substance of our Christian vocation.

Christian social action has its roots in Christian faith and a growing and creative faith has its roots in turn in a Christian fellowship, the Church.

The Thought of Emil Brunner—An Evaluation

BERNARD E. MELAND*

THE feat which Emil Brunner has undertaken in his writings** through the years, of which these three volumes are amply representative, is to turn back the tide of rational and scientific inquiry, in so far as these have sought to understand the mystery of God and of man, and to recover for the modern mentality the sense of faith, as it may be known in the personal encounter, in which the language of indirection might become intelligible and ultimately saving. Any effort to understand Brunner's total theological endeavor must take account of this intention, which departs radically from the theological method initiated by Schleiermacher. Any attempt to refute Brunner's theology must come to terms with the issues which this intention raises.

Brunner's effort is impelled by a deep skepticism regarding the human creature and the natural circumstances of his existence arising from a recognition of what Kant termed *radical evil*. Evil in this radical sense, Brunner points out, "is not bondage to the experience of the sensible world, it is not inertia, it is not the raw material of nature, but it is a personal act, which takes place in the centre of personality, in the reason of man, it is the self-determination of the will in opposition to the law of God" (*The Mediator*, p. 127). This means, Brunner concludes, that "the whole personality in each of its elements is responsible for evil, and is therefore never free from evil" (*Ibid.*).

Recognition of radical evil in the human personality deprives Brunner of confidence in man's rational or observational powers for apprehending the good or for initiating any movement toward the divine life.

"The human eye as such," he writes, "is diseased. . . It is not in a position to comprehend reality as a whole, but only certain superficial aspects of reality. Its depths, the secret of God, are inaccessible to us as human beings; they can only be revealed to us through revelation, which cannot be perceived by the 'human eye' by everyone who has a 'clear perception of all that is vitally alive and a true feeling for that which is genuinely great,' but only by those whose inward sight has been illuminated by the Holy Spirit" (*Ibid.*, p. 161).

The implications of this skepticism are far-reaching: Not only is individual man, himself, identified as a limited and sinful creature, desperately in need of redemption; but all institutions and enterprises, extending his human facilities and failings, come under judgment as bearing the limitations and deceptiveness of man himself. Philosophy, the sciences, art, all agencies of human intelligence and perception, instead of being the medium of access to what is ultimately true, good, and beautiful, are but impotent pretenders to truth, capable only of deceiving man into acclaiming himself. These human powers, when they presume to penetrate the mystery of God, succeed only in enveloping man with the mist of his own imaginings which only further insulate man from God.

Not that philosophy and science are without genuine meaning and purpose; this is not Brunner's claim; but their purpose is not to fathom the mystery of God or of man. That which is empirically observed, or which may be generalized into universal meanings, constitutes an order of knowledge that is wholly within an historical, time-space perspective. All of the details of existence within this perspective could be exhausted, and the human mind would not have advanced one iota toward

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** *The Mediator*. By Emil Brunner. Translated by Olive Wyon. Philadelphia: The Westminster Press, 1947. 624 pages. \$6.00

The Divine Imperative. By Emil Brunner. Translated by Olive Wyon. Philadelphia: The Westminster Press, 1947. 728 pages. \$6.50

Man in Revolt. By Emil Brunner. Translated by Olive Wyon. Philadelphia: The Westminster Press, 1947. 564 pages. \$6.00

knowledge of God, or toward that kind of knowledge of man which relates to his ultimate destiny. Transcending this historical plane, urges Brunner, yet penetrating it at every point of time, is that perspective which has its origin in God (*Man in Revolt*, pages 425f.). Like a shaft of light intersecting the horizontal surface, this vision which revelation provides, illuminates historical meanings with their ultimate purpose. Left to his own powers of perception, man could remain utterly unaware of this ultimate perspective; for though he bears the marks of this divine origin in his nature, it is there, not as a conscious leading, but only as a possibility of response. "Through God alone can God be known. The knowledge of God comes only through revelation" (*The Mediator*, p. 201).

Revelation for Brunner is a decisive act in which God takes the initiative, and man, out of his capacity for faith, responds to the encounter. In Jesus Christ there was a luminous penetration of history which was decisive and distinctive; in fact, unique. Although the prophetic consciousness in Hebrew history was, in each case, a genuine instance of God's self-disclosure, anticipating the Christ, these were in no sense identical with the revelation in Christ. In the prophets, the human consciousness was employed as a bearer of the Divine Word. In Christ, the act of God was direct: *The Word became flesh*. The ultimate perspective became simultaneous with the historical perspective.

This penetration of the historical plane by an illumination that was "the Light of the World," was the decisive act by which each man is made aware of himself in his ultimate aspect. In this Event, wherein the full import of man's destiny is disclosed, envisaging God's intent, man is made aware also of the radical evil that possesses him, and of the image of God that he bears, attesting to his divine origin. This contradiction in man's nature is made all the more complex because it is seen to be personally active in each individual as an interplay of guilt and arrogant will (*Man in Revolt*, pages 129ff.). Each human being,

says Brunner, is in the position of a son who, having enjoyed the mutuality of love with the father, fell into a strained relationship. Love creates a free atmosphere of communication. Each one is so attuned to the other that one is free to express himself, knowing that this is not merely self-assertion, but a responsible expression of a mutual concern. But when the son falls out of love, there follows a strained relationship. Mutuality then gives way to self-assertiveness. The image of the father, however, is not lost when the son falls out of love. There is still the sense of a relationship that takes the form of a haunting sense of oughtness. Obligation replaces the mutuality of love. Sin is this condition of estrangement that impels one to pursue his ends in disregard of the father's concern. In this situation, the judgments of the father persist, no longer as reassuring, but as an overtone of wrath, a will in conflict with man's autonomous will. Only a repentant spirit can alter this situation, not by removing the contradiction, but by alleviating the pain of rebellion, returning the son, in faith, once again where the forgiveness of the father can reach him.

This situation of *man in revolt* defines the human situation both in its general and in its specific aspect. And this is what determines the human problem. Man, of himself, in revolt against the source of his own ultimate good, stands helpless to improve his situation. No designs of his, no extension of his own powers or sensibilities, can bring him nearer to a solution of his predicament. For these lead farther and farther into entrenchment within the citadel of his own autonomous ego. His only recourse is by way of the Mediator, Brunner contends, through whom the divine image is made recreative where there is penitance and faith to receive its redemptive power. Full realization of the radical evil in one's nature, i.e., "knowledge and genuine horror of sin is the presupposition of faith in the Mediator." Faith follows upon the full realization of one's despair. "Only the soul that despairs knows what it means to believe, and faith

teaches to despair rightly" (*Mediator*, pages 150-151).

What is true of the individual life applies equally to the community of men. Collective men, like individual men, stand under divine judgment because of persistence within a perspective that takes no account of their ultimate end. The *Divine Imperative* insists that society become aware of this ultimate demand upon its life which revelation, through the Mediator, makes known. Except as government, the family, the economic life, the schools be seen in the perspective given by this ultimate demand, its society persists in a constant state of revolt against God. Revelation in Christ illumines the social state, as it illumines the individual life of man. It reveals the contradiction that at once relates men to God and sets them at odds with his will. The recovery of faith, enabling men to avail themselves of the light of revelation will not make them better men; but it will bestir them to a realistic grasp of the human situation, enabling them to live discerningly and with a proper nonchalance toward the goals and expectations of this world, intent on what God, in his ultimate designs, may will to accomplish.

Brunner would say that he has tried to restate the Christian thesis, cleansed of all immanent and idealistic illusions. It is faith in the ultimate destiny of man based, not upon man's own scientific, intellectual, or moral achievements; but upon God's intervention in history, bringing hope of redemption. Faith in this redemptive act, he insists, is man's only constructive act. All else is illusion and pretence.

The issues which this thesis, and these volumes in particular raise, are so numerous that a selection must be made. The basic one, so it seems to me, is that which sets Brunner in sharp opposition to the whole tradition of Liberalism which stems from Schleiermacher. This can be stated in various ways, but the issue has to do with the relevance of empirical meanings to the meaning of God.

Are the divine and the natural orders as disparate as Brunner contends?

Brunner makes no appeal to the whole of the supernatural tradition to support his contention, but rests with full weight upon the Kantian observation of radical evil.

"The serious recognition of radical evil," he writes, "would have made it impossible to accept any immanent solution of the problem of human existence. For the recognition of evil as guilt and sin means such a contradiction within existence that nothing within the sphere of history is capable of dealing with it. If evil is actual separation from God, then continuity with the divine has been broken, and there is no way which leads back from man to God, there is no continuous process, not even that of mystical graces, to lead man back to his origin" (*The Mediator*, pages 130-131).

Radical evil is for Brunner what *corrupted nature* was for Calvin. It renders the human structure fatally impaired such that no equating of human and divine elements is possible. Actually, neither Calvin nor Brunner is able to sustain this dark view of human nature. Calvin clung to a kind of humanism despite his doctrine of man, and paid tribute to the human spirit in this cultural sense. Brunner, likewise, is able to lapse into an acknowledgment of human good, bolstering his condescension with the remark, "After all, man is God's creation." But any admission that the human structure carries this margin of goodness must, in any dynamic conception of human nature, open the way for cancelling out the extremes both of radical evil and of discontinuity.

These terms "radical evil" and "corrupted nature" are useful, dramatic imageries for bringing into sharp relief the gross evil that actually does persist in human beings; and for holding up to view the subtle perversions that enter into all forms of self-righteousness. But they remain, at best, generalizations which do violence to the concrete actualities, blurring distinctions of sensibility and of qualitative attainment in the human character and making creation, itself, at the human level a farcical episode. Theology has yet to come to terms with the contradiction in human nature, evidencing evil which is radical, indeed; yet

giving evidence, too, however slight, however tenuous and fragile, of a margin of sensitivity and tenderness which give intimation of greater dimension and stature implicit in this human level of the creatural response.

The corrective which this perception of radical evil gives to the theological perspective, however, is another matter. Only the corrective might better take the form of recognizing the limitations of human reason as well as its possibilities of perversion. The failing in most philosophizing as in the use of scientific method for attaining knowledge arises from its incredible arrogance in assuming almost unlimited powers of reason and observation. Possibilities of error are acknowledged, to be sure; but the frailty of the human instrument, itself, is often lost sight of. The force of Brunner's corrective becomes clear, even on grounds other than his neo-Kantian or neo-Reformation premises. To anyone, for example, for whom the concept of emergence has meaning, recognition of *a stop* in the human capacity to apprehend ultimate meanings must certainly be acknowledged. In this context, what is known and what is knowable can never be taken to be the whole of meaning, unless one consciously chooses to remain insulated within this human level of existence as an absolutized order of meaning. Sensibility to what is beyond comprehension, beyond this human level

of emergence, takes on peculiar importance to the human mind seeking a realistic orientation to ultimate concerns. Whether or not one is going to employ the imagery of a transcendent perspective, interpenetrating the historical plane of existence, may depend upon one's present or previous metaphysical preference. The Kantian *Ding-an-sich* or even a Platonic hierarchy of being, might very well suggest such imagery. One will, in any case, see all exacting and definitive efforts in thought and observation as, in some sense, truncated efforts; always lacking in decisiveness and adequacy. And this very measured view of our intellectual efforts must make us more responsive to the appeal of imagination, of faith, of appreciative awareness, whereby a greater sense of *the more* that supervenes upon knowable experience can be envisaged.

My inclination is not to dismiss Brunner's corrective, as many an empiricist is wont to do; but, rejecting the arrogance of a dogmatics that presumes to know too much of revelation, to appropriate the stimulus which "a sense of faith" can properly give to intellectual inquiry, recognizing that in indirection there is a way to subtle and tenuous structures of truth which neither logic nor science has learned; and which poets, in their intuitive, but partial perceptions, have but faintly glimpsed.

Research Abstracts

PSYCHOLOGY OF RELIGION (1947)

PAUL E. JOHNSON

Boston University

Clinical and Pastoral Psychology

1. Bruder, E. E., "Some Considerations on the Loss of Faith," *Journal of Clinical Pastoral Work*, 1 (Autumn, 1947), 1-10. By case studies from a mental hospital, the author shows how loss of religious faith reflects a personal sense of rejection by parents and others. Loss of faith in oneself and others is projected to a loss of faith in God. The pastor need not use argument to restore faith; it is an emotional loss that needs to be restored by understanding and acceptance in a supportive relationship.

2. Fairbanks, R. J., "Coöperation Between Clergy and Psychiatrists," *The Journal of Pastoral Care*, 1 (September, 1947), 5-11. A paper read at Conference of Clergy and Psychiatrists, Washington, D. C., March 17, 1947. The author is Protestant Chaplain of the Massachusetts General Hospital and Director of the Institute of Pastoral Care. The paper shows the need for and procedures of co-operation between the professions. Six brief case studies are included.

3. Gordon, J. B., "The Relation of the Church to Mental Hospitals," *Psychiatric Quarterly Supplement*, 20(1946), 23-29. Both religion and psychiatry work with the same processes of personality. The clergy and psychiatrists can well assist each other in co-operative services to patients and parishioners. A weekly seminar conducted by a hospital chaplain for community clergymen is recommended to aid them in working with personality problems. (PA 1910)*

4. Guiles, A. P., "Andover Newton and Clinical Training," *The Andover Newton Theological School Bulletin*, 40(December, 1947), 1-20. A detailed and documented history of clinical training as pioneered by Cabot, Boisen, and Guiles. The incorporation of the Council for Clinical Training of Theological Students is followed by an account of clinical training at Andover Newton.

5. Howe, R. L., "Counseling the Theological Student," *Journal of Clinical Pastoral Work*, 1(Autumn, 1947), 11-17. If theological education is vital it reconstructs the entire personality of the student, causing him to give up immature feelings and acquire

more mature ways of living. A counseling service is acutely needed by students going through such purgative and reorganizing experiences. Problems concern academic welfare, field work, and "moral" problems. A counselor who listens creatively can serve students in personal as well as professional growth.

6. Johnson, Paul E., "Methods of Pastoral Counseling," *The Journal of Pastoral Care*, 1(September, 1947), 27-32. Following a brief review of unsuccessful counseling methods, the author gives a critical appraisal of the non-directive method of Carl Rogers. He finds "non-directive" a misnomer, and offers the term "responsive counseling" to describe more accurately what the pastor aims to do. The responsibility is mutual interpersonal appreciation in which the counselor's role is active in listening, understanding and creative assertion.

7. Johnson, Paul E., "Religious Psychology and Health," *Mental Hygiene*, 31(October, 1947), 556-566. The new crisis in health is psychological. To cope with this situation the health team is emerging. Psychiatrists, clinical psychologists and social workers co-operate. The chaplain is also being welcomed to this health team. Pastoral counseling offers healing to problems of guilt, sorrow, anxiety, fear, and hostility. Religious psychologists are also using group therapy to solve emotional problems of timidity, isolation, egocentricity, inferiority, and aggressiveness. The health resources of religion are considered.

8. Kemp, C. F., *Physicians of the Soul: A History of Pastoral Counseling*, New York: The Macmillan Company, 1947, 314 pages. In broad perspective the history of pastoral counseling is here outlined. Rather than intensive study of any pastor or period, the author presents a rapid survey of religious counselors from biblical times to the present.

9. Morris, Robert D., "The Church's Ministry to the Physically Ill," *Religion in Life*, 16(Summer, 1947), 417-430. An experienced hospital chaplain shows how emotional problems accompany physical illness, and suggests ways in which the church "can help the body through the soul." Several case studies are presented to document his thesis.

10. Wise, C. A., "The Ministry to the Physically Ill," *Journal of Clinical Pastoral Work*, 1(Autumn, 1947), 25-37. Psychosomatic approach to illness places a new responsibility on both medicine and the

*Abbreviation refers to *Psychological Abstracts*, Vol. 21(1947) and the numerals to the item in this volume. Abstracts so indicated are presented through courtesy of C. M. Louttit; Editor of *Psychological Abstracts*.

Church. The minister sees the crisis of illness as an opportunity for growth. He is not to do something to the patient, but he has much to do with the patient. From childish desire to escape, or adolescent desire to rebel, he may help him mature enough to co-operate with himself, other people and God. Case studies are presented.

11. Wise, C. A., "The Role of Emotion in the Solution of Personal Problems," *Religious Education*, 42 (September-October, 1947), 257-261. Emotion is primary in the solution of personal problems. Few people can endure deep psychic pain, and tend to repress distressing problems. There are two approaches to the solution of such distresses. One is to deal with them structurally by external change, but this is often superficial. The second approach is to change the underlying feelings. When these are recognized and released, insight is possible and positive steps leading to growth. Personal counseling and group dynamics may be used more effectively by religious workers when approach is made through the emotions.

Dynamics of Personality

1. Allen, L. B., "Religious Attitudes of a Selected Group of Negro College Students," *Journal of Negro Education*, 16(1947), 142-147. Thurstone Scales for Attitudes Toward God, Church, Sunday, and Bible were given to 149 freshmen at Howard University and 51 graduate students in Religion. Favorable attitudes were manifested by both groups but those toward church and Sunday observance were less strong than attitudes toward God and Bible. (PA 3187).

2. Allport, G. W., J. M. Gillespie & J. Young, "The Religion of the Post-War College Student," *The Journal of Psychology*, 25(January, 1948), 3-33. A questionnaire study of 414 undergraduates at Harvard and Radcliffe College in November 1946. Seven out of every ten students feel the need of a religious orientation. Such items are studied as religious influences, reaction against beliefs taught, religious awakening, comparison of beliefs with parents' and contemporaries', church attendance, prayer, feelings of reverence, conflict of science and religion, ideas of the Church, Deity, Christ, Immortality, etc.

3. Boisen, Anton T., "Onset of Acute Schizophrenia," *Psychiatry*, 10(May, 1947), 159-166. The author, who has made extensive studies into schizophrenic tendencies of mental hospital patients, finds a similarity between the sudden acute onset of this syndrome, and the creative insight intuitively achieved by religious and scientific geniuses.

4. Cassler, H. H., "Motives for Theft as Seen in a Reformatory," *Journal of Clinical Pastoral Work*, 1(Autumn, 1947), 18-24. By a selection of case studies in theft the author shows the significance of motives in understanding and treating the delinquent.

For crime is a symptom of a maladjusted personality. Thefts are committed to satisfy a real need. John stole to satisfy his need for possession, Rene to solve sex anxieties by escape, Albert to punish and get even with his family, Jackie for achievement to compensate for inferiority.

5. Hitschmann, Edw., "New Varieties of Religious Experience: From William James to Sigmund Freud," In G. Roheim (ed.), *Psychoanalysis and the Social Sciences*, New York: International Universities Press, 1947. A psychoanalytic study of William James and other moderns like Werfel, Jung, Schweitzer, Schopenhauer, Keller, Comte, Lagerlof, Hamsun, Dauthendey, Goethe, Johnson, Gandhi, Kierkegaard and Freud. The thesis is that religious attitudes usually reflect the Oedipal situation of revolt against and reconciliation with the Father. These biographies illustrate how the relationship to the human father is reflected in attitudes toward the Heavenly Father.

6. Johnson, P. E., "Emotional Factors in Motivation," *Religious Education*, 42(September-October, 1947), 262-266. Motivation is viewed as the crucial problem of our time. To be effective religious persons and groups will need to impower ideals with moving energies. Dynamic causes of religious emotions follow a progression of wanting, seeking, finding and growing in values. Research studies of religious sentiments of Harvard students, conscientious objectors, and followers of Father Divine are presented to illustrate emotional factors motivating people in their beliefs and actions. There is need to experiment more adequately with the dynamics of interpersonal and group relationships. Religious growth depends on evoking emotional responses to value-goals.

7. Kitay, P. M., *Radicalism and Conservatism Toward Conventional Religion. A Psychological Study Based on a Group of Jewish College Students*. New York: Teachers College Contribution in Education, 919, 1947, viii + 117 pages. This study investigated 139 Jewish students to determine the relationships between favorableness toward religion and such other variables as life history data, attitude scales, questionnaires. The pro-church group came from more religious and harmonious homes, more conservative on economic-political issues, with few traumatic experiences and sexual difficulties. (PA 4549).

8. McKenzie, J. G., *Nervous Disorders and Character: A Study in Pastoral Psychology and Psychotherapy*. New York: Harper & Brothers, 1947, 126 pages. In these four Tate Lectures delivered at Manchester College, Oxford, the author distills the essence of his study in pastoral psychology and psychotherapy. His position is that neuroses are the outcome of character disturbance. The development of a religious character is essential to mental health.

9. Sachs, Hanns, "At the Gates of Heaven," *American Imago*, 4(1947), 15-32. A psychiatrist

analyses the Apostle Paul. Law and lust (Super-Ego and Id tendencies) constricted his inner life and threatened his destruction. For sin was a constant threat, identical with death. By identifying himself with Jesus as Jewish Messiah and resurrected God of mystery religions he gained freedom in love. "Life is given to him whom love makes forever willing to die." (PA 3157).

10. Schär, Hans, *Religion und Seele in der Psychologie C. G. Jungs*, Zurich: Rascher, 1946. 273 pages. It was felt that Jung's own writings are not intellectually available to the average reader. With this in mind a careful analysis of his work has been made. Sections deal with (1) the basic concepts of Jung's psychology, (2) the psychic bases for religion, (3) religion as mental function, (4) man and religion, (5) Jung's importance to contemporary religion. (PA 3673).

11. Sumner, F. C., "Religion and Psychiatry (An Approach to European Psychology of Religion)," In Harriman, *Encyclopedia of Psychology*, New York: Philosophical Library, 1947. Pages 814-831. European psychology of religion has avoided both supernaturalism and medicopsychological materialism. They find (1) that first-hand religion is a state of mind in which something is transcendently valued, and (2) that the motive behind this absolute valuation is an imperative need for a restoration of peace of mind either in activity or in passivity, when psychic equilibrium is disturbed. 45 references. (PA 2399).

Interpersonal Relations

1. Ackerman, N. W., "Antisemitic Motivation in a Psychopathic Personality: A Case Study," *Psychoanalytic Review*, 34(January, 1947), 76-101. A case study of a patient with anti-semitic attitudes is described in detail to show the relationships between these attitudes and the patient's deeper emotional attitudes and basic character structure. (PA 3040).

2. Alt, Herschel, "Jewish Education and Social Adjustment," *Jewish Social Service Quarterly*, 23(1947), 276-284. The child needs to identify with the culture of his parents, otherwise he may reject the parents. Parents who resolve their own conflicts about being Jews can then positively express Jewishness in their own lives. Consequences of stressing negative rather than positive values are shown in a case history. (PA 2721).

3. Bettelheim, Bruno, "The Dynamism of Anti-Semitism in Gentile and Jew," *Journal of Abnormal and Social Psychology*, 42(April, 1947), 153-168. The author describes how he survived in concentration camps by avoiding the Gestapoman's stereotype of Jewish behavior. Jews and other persecuted groups should stop bolstering self-esteem through projecting their bad traits into their persecutors. Realistic adjustment can improve conditions. (PA 3163).

4. Chaudhury, A. K. R., "Pakistan—A Psychological Analysis," *The Journal of Abnormal and Social Psychology*, 42(October, 1947), 462-465. To explain the Muslim desire for a separate state the author (Calcutta) finds the leaders show (a) the Oedipus situation and (b) projection symptoms which result in delusions of persecution. The masses due to poverty and ignorance are following with crowd psychology. He advocates higher education, cultural uplift with realistic understanding making religion a private affair and merging differences in some form of communism.

Religious Growth and Education

1. Beckes, Isaac, "Emotions in the Religious Development of Young People," *Religious Education*, 42(September-October, 1947), 281-284. Motivation for learning and growth rises from adequate emotional appeal. Religious programs are often stereotyped and fail to gain emotional response. Young people desire new experiences, awareness of the presence of God, to be useful and altruistic, to participate responsibly, to belong to a wholesome fellowship, to understand accepted religious affirmations, to enjoy democratic religious authority rather than moral chaos. Emotion cannot be separated from normal religious experience. The tendency has been to overstimulate or understimulate adolescent emotions. If religious leaders are too busy to nurture emotion effectively young people will increasingly be absent from church activities.

2. Braden, Charles, "The Role of Emotion in Religious Education," *Religious Education*, 42(September-October, 1947), 267-270. Modern religious education avoids emotionalism. But it has confused this with emotion and neglected its decisive power. For emotion is the great driving force of human life. It is not enough to know, we must also feel. Religious educators must teach to move people deeply. Emotion must also be channeled usefully to serve long purposes of larger good as world peace, cordial relations and the building of better community life.

3. Brown, J. P., "Emotion in the Religious Development of Children," *Religious Education*, 42(September-October, 1947), 275-280. The topic is presented by a case study of a third-grade class of boys and girls in the Riverside Church School, New York City. A blind boy, Tim, is brought to the class by a social worker. His first words are "I have no father and mother." He was blinded accidentally in birth, rejected by his mother, tied to a crib in a state institution, cruelly punished by attendants, three times in hospitals for painful operations, and now in an Institute for the Blind unable to learn due to emotional block. The story is told step by step of how the children in this church class accept him, and with skillful guidance

from the teacher, all develop emotionally by their experiences together.

4. Lewin, Kurt, "Psychological Problems in Jewish Education," *Jewish Social Service Quarterly*, 23(1947), 291-296. The building of multiple loyalty to the various groups to which a person belongs is the main task of Jewish education. To meet the need Jewish education must move from the "level of well-sounding generalities" to dealing with specific daily problems; it must also be "warm and joyous, something the child is glad to accept rather than is compelled to go through with and against which he inwardly rebels." (PA 2728).

5. McCormick, C. G., "The Emotions and a Positive Morality," *Religious Education*, 42(September-October, 1947), 271-274. True education discovers the uniqueness of each individual and engages his total enthusiastic awareness. Moralizing, scolding, exhortation and assertion produce a negative morality. The secret of uniqueness lies in the emotions, and emotional stability is gained only through self-understanding. Basic to a positive morality are 1) Freedom to recognize one's actual emotions and have them accepted by others, 2) Freedom to consider one's self as an equal, 3) Freedom to work out solutions to individual problems, 4) Freedom of communication and expression, 5) Freedom to think about God as one's experience reveals.

6. Seashore, C. E., "The Religion of the Educated Person: A Psychologists' Interpretations," *Journal of Higher Education*, 18(1947), 71-76. The educated person is characterized by growth. Negative religions are ones in which the chief emphasis is placed upon escape. The educated person has a positive religion in which emphasis is placed on hope, faith, love, beauty, and fellowship. He does not labor to save his own soul in future, but is interested in leading a good life here and now. (PA 2398).

7. Thorburn, Marjorie, *The Spirit of the Child*, London: George Allen & Unwin, Ltd., 1946. 168 pages. A study of the spiritual life of small children not yet five in their awareness of forces, relationships and values transcending the material. Problems of the self and others, order, authority, aggressive tendencies, fear of deprivation, hoarding, reason, beauty, death and magic are considered. A child's values are "those which arise out of his necessity to live personally and universally." (PA 3323).

Systematic Psychology

1. Akhilananda, S., *Hindu Psychology*, New York: Harper and Brothers, 1946. 241 pages. The first complete account of Hindu Psychology in English shows its differences and similarities to western psychologies. Emphasis is given to meditation, intuitive insight, extrasensory and superconscious experiences.

The forces of personality are considered and the contribution of religion to psychotherapy.

2. Allan, D. M., *The Realm of Personality*, New York and Nashville: Abingdon-Cokesbury Press, 1947. 249 pages. The insights of psychology, philosophy and religion are brought together in this view of personality. The author gathers data from wide reading in contemporary sciences and weaves them into the perspective of religious meaning.

3. Berguer, Georges, *Traite de Psychologie de la Religion*, Lausanne: Librairie Payot, 1946. A full-length systematic psychology of religion from the European viewpoint. Studies of conversion and religious temperament predominate.

4. Crichton-Miller, H., "The Value of An Illusion," *Mental Hygiene*, 31(January, 1947), 38-49. The author (English psychiatrist) rejects the Freudian view of religion as illusion, because it turns on motivation and is undemonstrable. Rather than to devalue all intuitive experiences by omitting their inspirational role, he would submit religion to the pragmatic test of its ethical dividend. Religious and ethical values become effective through personal identification, not when imposed by creed.

5. Davidson, R. F., *Rudolf Otto's Interpretation of Religion*, Princeton: Princeton University Press, 1947. x plus 213 pages. Rudolf Otto (Professor of Systematic Theology at Marburg, Germany until his death in 1937) is best known for his book *Das Heilige*, which had 25 editions in the German, was translated into seven other languages, and was reprinted seven times in the English edition, *The Idea of the Holy*. His contribution in defining the psychological nature of religious experience is well presented in this clear delineation and appraisal.

6. Hiltner, Seward, "The Psychological Understanding of Religion," *Crosier Quarterly*, 24(January, 1947), 3-36. A systematic and critical survey of the history of psychology of religion. Psychologists who investigate religion are classed as (1) Pioneers, (2) Imitators of the Pioneers, (3) Philosophical, (4) Normative, (5) Scientific, (6) Therapeutic or Dynamic. The future as he sees it belongs to the dynamic point of view. The most significant recent insights are coming from the clinical, therapeutic or pastoral, i.e. the practical field.

7. Kunkel, Fritz, *Creation Continues: A Psychological Interpretation of the First Gospel*, New York: Charles Scribner's Sons, 1947. xiv plus 317 pages. The author, who is a psychiatrist and "theistic psychologist," approaches the Gospel of Matthew with psychological tools to supplement the other research tools of archaeology, historical investigation, and textual criticism. Kunkel finds Matthew more psychologist than historian or theologian. His aim is not merely to inform with a record of events but to reveal the dynamic principles at work in personalities.

Book Reviews

Religion in History

Modern Nationalism and Religion. By SALO WITTMAYER BARON. New York: Harper & Brothers, 1947. xii + 363 pages. \$5.00.

Here is an attempt to pack into fewer than three hundred pages a comprehensive survey of the interrelations of modern nationalism and four great faiths: the Roman, Protestant, Orthodox and Jewish. Considering the immensity and complexity of the problems involved, Professor Baron has done a remarkable job. He means to write both a tract for the times and a work for scholars. The scholar will find a mine of information, references, and suggestions for further study of these problems. The general public will find considerable food for thought, though not the answers to all the vital present-day questions listed by the publisher in his jacket blurb.

Essentially, *Modern Nationalism and Religion* is a series of brief monographic essays, developed from four Rauschenbusch lectures of 1944 at Colgate-Rochester. These essays attack the problem from two angles. First Professor Baron examines representative western nationalists, Rousseau, Burke, Jefferson, Fichte, Mazzini, to see what role they accorded to religion in their political thinking. He does the same for Maurras, Mussolini and Rosenberg, representing the later nationalism run amok. The major portion of his book is devoted to four chapters in which he pursues the second task of investigating the attitudes of the four great religious groups to nationalism and the national state. A preliminary chapter attempts definitions and a swift review of ancient and medieval connections between nationalism and religion, while a concluding chapter deals with hopes and problems of these interrelations in the future.

The author nowhere allows himself an adequate summary, either by chapters or at the end, of what he has proved. Summaries are a necessity here, since the book is so congested

with facts and ideas, names and quotations, tangents and paradoxes that conclusions jell slowly in the reader's mind. The final chapter leaps off into problems of religion's role in a world which Professor Baron believes is coming to be dominated by regional rather than national loyalties, without bringing to bear on this possible role the necessary conclusions from the historical material he has presented. Though the conclusion is therefore weak, the whole book fulfills his objective of showing how deeply the great religions have been involved with nationalism, and so of making them "cognizant of their own turbulent historic experience before their leadership can cope with the endless complexities of the emerging new order."

This examination of historic experience is the real merit of the book. Professor Baron shows that all his nationalists, even those to whom nationalism was a religion in itself, made an important place for traditional religion in their schemes. He shows how each of his religions was involved with nationalism, at various times and places, by alliance, compromise, yielding, or identification of interests. The Roman and Protestant relations with nationalism have been multiform, the Orthodox and Jewish somewhat simpler. Perhaps for this reason these two chapters are better units. All four include a wealth of material.

The supranational aspects of these faiths give the author some hope. Interestingly, he finds hope also in three separate characteristics of the English-speaking world: in its nationalism with important emphasis on toleration, in its Protestantism with individualist and universal facets, and in its federative politics, the American constitution and British Commonwealth, upholding the "free coexistence of peoples." Professor Baron regrettably excludes any consideration of Islam. He fails also to give sufficient consideration to communism as a religion, concentrating rather on

the relations of its Soviet manifestation with nationalism and Orthodoxy. But one cannot ask for everything. Seventy-five pages of copious footnotes and bibliographical references, typical of the author's wide-ranging scholarship, precede the index.

RODERIC H. DAVISON

George Washington University

World Christianity: Yesterday, Today, Tomorrow. By HENRY P. VAN DUSEN. New York and Nashville: Abingdon-Cokesbury Press, 1947. 302 pages. \$2.50.

Here is a book which no churchman can conscientiously leave unread. Sweeping in its feel of church history; graphic in figures regarding the contemporary ecumenical church; poignant in its description of what the church has done, is doing, and can do; carefully analytic as to the warnings and the hopes which the Church should regard; written with colorful illustration and keen interpretation, this book does *par excellence* what its title implies. Much of the material in this volume was given as the Jarrell Lectures at Emory University in 1945 and the Fondren Lectures at Southern Methodist University in 1946. Four appendices are found in the last 35 pages of the book: (1) A chronology of Christian Coöperation and Union, 1795-1946. (2) The Ecumenical Tree. (3) The World Council of Churches: List of Member Churches, May 1, 1947. (4) Church Union in South India.

"Worldbirth" is the one word to give meaning for the days in which we live, and *world* revival of a *united* church is the only direction in which the Church can move or think. The Church of 600,000,000 members has discovered herself as the champion of human rights, human need, and an indestructible world community: at a time when the world has emerged around the core of power and hate, one faction against another in war, this book deepens hope as to the tremendous role the world church can play. The degree to which the Church will measure up to her task is to be judged by four criteria: (1) geographic growth; (2) emergence of new religious movements within her corpus;

(3) influence of Christianity upon aspects of culture; (4) influence upon individuals.

Dr. Van Dusen gives warnings regarding a theology for the Church. He discriminates between a theology pragmatic for the evangelical message, employed by the preacher in his services, and the comprehensive theology of trained religious thinkers. He further warns against Christian theology being too welcome to every current thought movement, against acceptance of any great historic theology as *the* system for all Christendom, and against over-exaggeration of statements of faith. Likewise he calls attention to the five areas of difficulty in the ecumenical church: (1) faith, (2) worship, (3) sacraments, (4) polity, and (5) orders. From the experience of recent ecumenical conferences suggestions to meet these five areas are given.

Here is a source book for great teaching, dynamic preaching, and profound thinking. For any minister, teacher, or layman who has begun to wonder about the role of the Church in a timorous civilization, this book is the needed tonic for his spirit! (May I add a commendable word to Abingdon-Cokesbury Press for the reasonable price it puts on this sizable book!)

THOMAS S. KEPLER

*Graduate School of Theology,
Oberlin College*

Our Emergent Civilization. Edited by RUTH NANDA ANSHEN. New York: Harper and Brothers, 1947. x + 339 pages. \$4.50.

Our Emergent Civilization calls to mind another symposium, written after the First World War and edited by Charles Beard, which was entitled *Whither Mankind*. But this later book is a far cry from Beard and Dewey and all their works. It rejects Freud, Marx, positivism, "progress," and the "incorrect hypothesis proclaiming the relativity of cultural values," and takes a firm stand for the eternal verities. "The participants in this book," we are told, seek to "re-establish the principle of an all-equalizing justice of Being which can serve as a foundation whereon the sovereignty

of intellectual and moral law can be erected" (p. 5). One only hopes that this worthy gesture may not find its efforts culminating in the kind of catastrophe which followed the first symposium.

The best way to take this book, I believe, is to forget all about its title, and to savor the individual essays for what they may be worth for instruction and inspiration. If it is "reason" you would learn about, you may have an impassioned plea for it by Ruth Nanda Anshen, and then calm yourself with Brand Blanshard's "Can Men Be Reasonable?"—so crisp, so clear, so cool! Both George E. G. Catlin and Harry W. Laidler discuss politics; Frank Knight and John M. Clark tell us something about economics; G. P. Adams and Julian Huxley take a look at ethics. We are intrigued by Montague's theory of a physical soul, and edified by Maritain's "New Approach to God." There are others—Coomaraswamy, MacIver, Northrop—who help to make the

reading interesting. Certainly there is no lack of distinguished contributors to this volume.

There are two voices, however, that are notably absent from the symposium. Neither John Dewey nor Reinhold Niebuhr has anything to say in these pages. The spirit of the experimenting democrat and the spirit of the prophet of the Lord would be out of place in this select company. Indeed, one is struck by the polite silence that obtains with reference to the names of the two greatest American thinkers of this half century. Dewey is mentioned just once, by Northrop; but Niebuhr by no one.

When the reader has finished this book, he is bound to ask some sharp questions, and he may come to some severe conclusions. Is this a profoundly serious and heroic document, or is it an exhibition of incredible frivolity in contempt for the realities of history? Is it really "civilization" that is being presented to us, or a

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society constituted by the well-bred anarchy of cultivated minds? Is the matter under discussion really "emergent," or does this book mark the submerging of a sterile rationalism which is part of the impotence of the civilization which now disappears? Some of these elegant essays suggest the noble discourses and the superb self-assurance of the aristocrat who does not yet know that what awaits him are the tumbrel and the scaffold. Nor is this impression lessened by the performance of two or three writers who venture to pontificate irresponsibly on the basis of a reputation already achieved, without really attempting to communicate anything that is cogent and precise and apposite.

Let the editor rejoice, if she will, in the "ontological truth that man's essence consists in being rational, social, free; that acts compatible with man's essential nature are good, and those incompatible are bad" (p. 308). But it will take something more than Aristotle and Confucius to make civilization emerge in the madly voluntaristic world of communism, capitalism, and the atom bomb. As for those two worthy gentlemen, they did not at any time preside at the emerging of a civilization. The best they ever did was to apply a little culture at the top.

ROBERT E. FITCH.

Occidental College.

Religion and Theology

Religious Liberals Reply. By SEVEN MEN OF PHILOSOPHY. Boston: Beacon Press, 1947. viii + 177 pages. \$2.00.

By way of "reply" to neo-orthodoxy the Beacon Press has reprinted an abridgement of the late James Bissett Pratt's *Can We Keep the Faith?* together with Arthur E. Murphy's review of Niebuhr's *The Nature and Destiny of Man*, which originally appeared in the *Journal of Philosophy*. (These two reprints account for 70 of the 170 pages of text.) To these it has added five other articles. Henry Nelson Wieman objects to the neo-orthodox use of myth on the grounds that we are now acquiring real knowledge of God ("creative interchange")

through the work of certain sociologists and philosophers. Gardner Williams, Jay William Hudson, and Roy Wood Sellars reaffirm their faith in human nature, in progress by man's own efforts, and in the humanist movement. The article by M. C. Otto points with alarm to the manner in which Neo-Thomism provides a front for the Roman Catholic Church's battle to secure "religionless" power and wealth for itself.

As a restatement of liberalism the book is determined in character by the fact that the authors are drawn from the extreme left wing and are professionals of philosophy rather than of theology. The seven photographs on the jacket, moreover, reveal that they are distinctly elder statesmen; by and large they had attained their intellectual maturity before the Barthian or at least the Niebuhrian wave of neo-orthodoxy in this country. One objects not so much to the reaffirmation of a long-held faith in progress as to the ignoring of the vast amount of work that has been done upon the philosophy of history by Toynbee and others. Nor do these writers give evidence of having transferred their citizenship from Western civilization to One World; progress is still a straight line which goes through us.

All seven of the writers object to neo-orthodoxy in the name of reason, but their faith in reason is of two sorts. Some of them affirm the sufficiency of reason to bring about human progress, apparently regarding it as stronger than the irrational forces which also enter into history, and considering the corruption of reason itself (as means) to the service of non-rational ends as negligible. Others, however, merely maintain in these articles that reason is better than un-reason, and accuse the neo-orthodox of unclear and incorrect arguments. Thus Wieman and Murphy have less to say about human nature and about history and more to say about the epistemology and metaphysics by which the neo-orthodox attempt to establish the standard in the light of which man is adjudged sinful.

One notes that the writers are generally approving of Niebuhr's relativistic ethics of

justice but that they fail to go along with the other pole of his dialectic, the transcendent ethics of perfection. When the presupposition of their criticism is naturalistic value theory the realistic theologian may feel that he can disregard it. But when their premise is the goodness of God, as it is in more than one of the articles, the theologian must pay heed. And here and there in the book—especially in the article by Murphy (which remains the most brilliant review of Niebuhr's Gifford Lectures known to the reviewer) there are many pointers to thinking that must yet be done if the new-old humility concerning man in history is to be expressed in a truly philosophical theology.

MARY FRANCES THELEN

Randolph-Macon Woman's College

God Confronts Man in History. By HENRY SLOANE COFFIN. New York: Charles Scribner's Sons, 1947. 154 pages. \$2.50.

When Dr. Coffin relinquished the presidency of Union Theological Seminary he was entitled to anticipate a quiet eventide devoted to writing and such occasional services as strength allowed. Few living Americans have worked as strenuously over so long a period. Instead, he was urged to travel in the Orient, and to deliver lectures under the Joseph Cook Foundation to assemblies in colleges, missions and Y.M.C.A.'s. His itinerary included the Philippines, China, Siam, India and other countries. Japan was at the time inaccessible. His health became impaired by the strenuous service he was called upon to render. Not only had he to travel in countries devastated by war; there was the emotional stress of helping bleeding and suffering humanity. He saw the bungling of statesmen who proposed remedies for ills they had not diagnosed. It was not easy calmly to proclaim the Christian message under such circumstances.

In his introductory chapter, Dr. Coffin refers to the "Tydings War Damage Act," granting the United States equal rights of "exploitation." He says, "The Filipinos were shocked. The morals of a great nation ex-

ercising such coercion upon a small one in dire poverty, were abominable. It was a major blunder in foreign policy as well as a shameful moral lapse." Discussing his contacts with leaders in India, he says, "Messrs. Nehru and Jinnah agree that our public men are aggressive meddlers in backing the immigration of thousands of Jewish refugees into Palestine against the will of the Arab majority of its inhabitants. . . . The public statements of governors, senators, and of the President of the United States, have roused against us millions of Moslems from Istanbul to the South Pacific. When will our leaders learn the peril of allowing the expediences of domestic politics to guide their utterances on foreign policy?"

After surveying the regions covered by his itinerary, Dr. Coffin presents the burden of his message under the following titles: God in History; God's Self-revelation; God's Redemptive Work, Individual and Social; The Church, the Redeemed and Redeeming Hu-

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manity; The Goal of History, The Kingdom of God. He says, "The fact that the goal of history is beyond history and gathers up its gains, makes possible something which is basic in Christian faith. It sees God concerned primarily not with races or nations, but with the men and women who compose them. His friendship cannot be given to masses, but to individuals—to persons, or (in the religious phrase) to souls. . . . The entire sweep of the ages of history, the fabric of the vast physical cosmos which forms its setting, is of less moment than the lowly human beings who pass their few years on this planet. . . . Earthly existence, both for individuals and nations, is a schooling for that commonwealth which lies beyond history."

With such a message Dr. Coffin confronted the Orient, where so often there seems to be so little regard for the individual. He writes clearly, positively, courageously, yet with sympathy and understanding, and in an ecumenical spirit.

JOHN GARDNER

New York City

Miracles. By C. S. LEWIS. The Macmillan Company, 1947. 219 pages. \$2.50.

One of the significant marks of the mental life of our time is that we are rediscovering the meanings of some concepts which we thought had been entirely outgrown. It would probably be no exaggeration to say that most intelligent sophisticated persons long ago came to the conclusion that modern science has demonstrated beyond the shadow of a doubt that miracles just do not happen. C. S. Lewis says that he was brought up on this view in his student days, but here we find him stoutly contending that miracles belong to the very core of the Christian religion and that they fit naturally into the most mature philosophy. Not many decades ago we should have laughed him to scorn, but in our time we have come upon strange insights which make us willing to read what a man has to say even on a subject which we once thought had been answered forever in the negative.

The question of miracle involves the concepts of God, human personality, and nature, not to mention science and philosophy. There is no point in trying to discuss miracle unless we consider it in the light of all the other questions. The most basic of all is God. The Christian view maintains that belief in a personal living omnipotent God not only provides the soundest basis for religion, but also satisfies best the requirement of the most exacting philosophy. Christian theism is in other words the most rational philosophy. The doctrines of creation and providence are natural corollaries.

Science has undergone extraordinary changes too, and the world which it gives us is a different world. The mechanistic determinism of nineteenth century science is no longer tenable. Nature cannot be regarded today as a closed system all parts of which are linked together in a chain of inexorable causality. On the one hand stands the freedom of the human will; on the other is the atomic world with its amazing units of electrical force which in their spontaneity are said by the scientists to defy every orthodox concept of regularity and causality. Philosophically minded scientists are now saying that the supposedly universal laws are only statistical generalizations. It is not too much to say that science has repudiated the deterministic concept of Nature and shown us a world in which the older idea of miracle is much more at home. The scientific and philosophical possibility of miracle cannot be successfully denied at the present time.

Lewis is not merely turning mediaevalist when he urges us to make the idea of miracle a cornerstone in our thinking today. He is personally an enthusiastic convert to this out-and-out supernatural interpretation of the Christian faith and goes forth like St. George of old to slay the dragon. In his hands are powerful weapons, not the least of which is a style like that of Lewis Carroll or Charles Lamb.

The difficulty is that a miracle worker comes before modern persons with two strikes on him.

We are hard to convince, whereas biblical people did not have to be convinced, and physical miracles do not seem to be what men in our time need to give them faith. Yet we have to admit that there is not much faith in Israel today. Possibly Lewis can help us to find it.

S. VERNON McCASLAND

University of Virginia

The Abolition of Man. By C. S. LEWIS. New York: The Macmillan Company, 1947. 61 pages. \$1.25.

This small volume embodies the Riddell Memorial Lectures at the University of Durham. The sub-title is "Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools." Although I am not familiar with English educational terminology, I think the Upper Form must be roughly equivalent to our High School. Lewis takes to task the popular fad of debunking all the traditional ideals and values, which, by undermining ideas of objective value and robbing students of the emotional integration and discipline which are the core of morality, leaves human beings with no guide in life but the "natural" impulses which they share with all animals. Reducing men to animals, this insidious cynicism by its radical surgery seeks to eradicate conscience from personality. It purports to free man from the vestigial survivals of primitive taboos which sophisticated men ought to cast aside. But this naive view overlooks the basic fact that the practical principles of morality the world over, whether Chinese, Jewish, Hindu or Christian, are moral axioms which like mathematical axioms are true. They are directly and immediately obvious and need no proof, and the ability to see that they are true is what makes us *men* and distinguishes us from all other biological beings. The moral principles thus perceptible to all men are the *Tao*, the *Way* of the Universe, the universal Law, and no process of debunking cynicism can change this fact.

The book abounds with the scintillating

paradoxes and figures of speech which make Lewis' writings so readable.

S. VERNON McCASLAND

University of Virginia

The Bible

The Bible in the Church. By ROBERT M. GRANT. New York: The Macmillan Co., 1948. 194 pages. \$2.50.

For those who essay the demanding role of a teacher of religion in the Twentieth Century, and who find among students no easy *rapport* between mind and heart, this volume comes as a fresh reminder that the Bible "addresses itself not to . . . critical intellect alone, but to (the) whole personality, above all to (the) will" (p. 170).

Dr. Robert M. Grant, after degrees from Northwestern, Union Seminary (New York), and Harvard, is now Associate Professor of New Testament at the School of Theology, University of the South, Sewanee, Tennessee. As one of our younger biblical scholars, and a specialist in the first five centuries of the Christian era, he views the interpretation of the Bible in the church from Jesus to Barth.

There can be no division between exegesis and interpretation, he declares. The church was before the Bible. Therefore those "who stand outside the beloved community and expound scripture cannot adequately do so . . ." (p. 5). Jesus felt it necessary to criticize the Jewish scriptures, his messianic consciousness gave direction to his urging that the old skins needed replacement for the new wine, but always there was the deep reverence for that which had come through Israel. Paul's attitude toward the Old Testament is Christocentric; his break with legalism is sharper because he saw Judaism in terms of the resurrection. In general Professor Grant sees the New Testament literature interpreting the Old by "typology."

Irenaeus is the first man to take biblical history seriously. The School of Alexandria, endeavoring to escape the pseudo-objectivity of literalism, urged the allegorical use of

scripture. Antioch resisted with fervor, with attacks on Origen from Jerome and Theodore, and won for the church a literal historical position.

In the Middle Ages there was a transition from the old patristic exegetical theology to a divorce between biblical interpretation and theology. Despite Tertullian, allegory remained in good standing until St. Thomas elevated revelation above reason.

In the Reformation Luther returned to a subjective exegesis, and freely advocated a selective use of scripture on the basis of the Christocentric character of individual books. Though Calvin employed a more objective literalism, the oscillation between the two emphases continued until the Enlightenment. Under the rationalistic Hobbes, Spinoza and Paine the school of historical criticism which centered in Germany was made possible.

The writer examines the contributions of Schleiermacher, Ritschl, Baur, Strauss, Wellhausen and Harnack, many of whom betrayed the influence of Hegel. Roman Catholicism under the Modernist movement was shaken when Ernest Renan renounced religion altogether and A. Loisy broke with its established position. Schweitzer's radical critique of the historical school, the creativity of Form Criticism and the influence of Barth are each emphasized.

Brief evaluations are given of contemporary interpretations of scripture: modernist, liberal, orthodox, fundamentalist and neo-orthodox, the last of which is discussed in some detail. In a penetrating chapter, "The Meaning of Interpretation," the author makes an earnest plea for the marriage of exegesis and theology, and a biblical interpretation utilizing all of the values of objective, historical research combined with a subjective spiritual understanding.

Although the conciseness of this volume is meritorious, there will be those who feel Calvin deserves a larger place in the Reformation, and who will miss the Anabaptists whose biblical interpretations have played so important a part in subsequent church history. The book

would have been enriched if a chapter had been included giving recognition to biblical materials in the lovely liturgy of the Eastern Orthodox Churches. Spinoza is referred to (p. 125) as belonging to the "race which wrote the Bible", when more accurately the Jewish people should be described as a religious culture.

Professor Grant's volume admirably satisfies both mind and heart. Perhaps its author has aided in richer ways than he realizes the injunction of Origen whom he quotes that "we must search with faith and humility for those judgments of God which are deeply hidden in the divine writings" (p. 175).

HARLAND E. HOGUE

Scripps College

The Song of Songs, Translated and Interpreted as a Dramatic Poem. By LEROY WATERMAN. Ann Arbor: University of Michigan Press, 1948. x + 88 pages. \$2.00.

The riddle of Canticles will probably continue to fascinate scholars for many years, even though it would seem that basically all possible (and some impossible) interpretations of this charming poetic work have been given. Professor Waterman's little volume was a surprise to me: first of all because he revives the dramatic interpretation of the book, which I thought was obsolete when Alfred Bertholet presented it in a course I took at Tübingen in 1914; and secondly because of some unheard of views which are presented here. According to Waterman the first act of the play (1:2-8:4) is a "harem scene in the royal palace in Jerusalem" (the text is rearranged as follows: 3:6-11; 4:1-6; 1:2-3:5; 4:7-8:4), and the second (8:5-14) is a "rural village scene at Shunem." Among some novelties in interpretations of details, the following may be mentioned: "song of songs" in 1:1 means "a song made up of part songs, sung by different characters," i.e., something like an oratorio or an opera (p. 59); *dodi* does not mean 'my beloved' (with reference to the boy) but is the name of Dodai, the rustic lover of the maiden (p. 17); *ra'yathi* does not mean 'my love, my darling' (with

reference to the girl), but 'my shepherdess, shepherd girl' (reading *ro'iyathi*) (p. 18). To my regret I can accept none of these theories, nor the general conclusions of the author: Song of Songs was composed in the Northern Kingdom between 925 and 870 B.C., it was hostile to Solomon, it was revised in Judah, and it supplements the historical information about Solomon and the Shulamite in I Kings 1-2. Although I still cling to radically different views, I hope this provocative book will have a wide circulation.

ROBERT H. PFEIFFER

Harvard and Boston Universities

John, The Universal Gospel. By CHESTER WARREN QUIMBY. New York: The Macmillan Co. xiii + 224 pages. \$2.75.

We welcome another book from the pen of our former NABI president. It is his sixth. His aim is "to put before non-technical readers a well-rounded discussion of the main facts, findings and truths concerning the Fourth Gospel as set forth by present-day scholarship." He is well acquainted with the diverse scholarly theories about the Johannine problem. He has done well.

The first of two grand divisions of the book is entitled, Background. "No definite site can be proved the place of the Fourth Gospel's origin." He favors Ephesus, however, and discusses it in a chapter on "The Scene of John." "Why John wrote is a blessed certainty." 20:31 states the reason. "Its aim is to win the Baptizers [the John Baptist cult], convince the Jews, Christianize the Greeks, and build up the Believers."

The literary style of John is "deceptively simple." It is "the style of the Old Testament." Its Aramaic flavor must be acknowledged. Quimby seems to favor the view that "John was written by one whose native tongue in his youth was Aramaic, but who learned Greek haltingly in his later life." It mingles the flavor of "the eager, energetic defense and attack that marks the strength of youth," with the "slow, repetitious, meditative quiet of age." It was based upon "sermon notes."

John "was all things to all men. He adapted his message to his hearers. He could narrate, expound, argue, dramatize and meditate. He was a preacher with a universal message and appeal." It was written for Greek-thinking gentiles. "It not only warns Christians to withstand the attacks of the Baptizers, and brave out the hostilities of the Jews, but it forewarns of the yet harsher threats of the Roman authorities." The book "bears the stamp of one mind," but "no theory of authorship can be proved." The author "symbolizes the Ideal Disciple, the Perfect Believer." It dates from the turn of the first century.

"The Fourth Gospel is an advanced course in the meaning of Jesus and the Christian life. John universalized every truth and incident his hands touched." "Here is combined what originally happened with what later it was learned the occurrence fully meant." To this reviewer the most striking and impressive of Quimby's chapters is the one entitled "The Classic Devotion of John." Like all devotional classics, John is "a confession of the writer's experience of Christ, . . . the record of what he saw, heard and learned through long years of meditation, . . . a prolonged praise to the Beatific Presence." It "does homage to the grandeur of Christ . . . and to the glory of the Father." "Square in Chapter fifteen, among the 'lovely' sayings about the vine and the branches, flash John's most pointed disciplinary injunctions. Abide! Prune! Pray! Obey! Rejoice! Love! Suffer!" "It is the Holy of Holies of the New Testament."

The second grand division of the book is entitled, Exposition. Herein is packed a wealth of homiletical material which a present-day preacher of the Gospel will find extremely valuable. Quimby has had not only wide experience as an academic teacher of Bible but also years of experience as a pastor. The quality of his preaching is disclosed in these pages of his interpretation of John. If the Fourth Gospel was based upon its author's sermon notes, so also is this second part of Quimby's book upon his. Indeed, there is a

chapter on "Preaching From John." The final chapter, "A Dictionary of John," defines the terms characteristic of John in their Johannine meaning.

ELMER W. K. MOULD

Elmira College

An Introduction to Jesus for the Twentieth Century. By ROBERT WILLIAM STEWART. New York: The Macmillan Company. 127 pages. \$1.75.

Modern philosophy prompts an attempt to give a dynamic rather than a dramatic interpretation of Jesus. "The picture and estimate of Jesus as he really was in Palestine must come by a study of his function in the movement of his time." The society in which Jesus grew to manhood was agitated by the question whether Judaism should remain narrowly national or become a world religion. John the Baptist dramatized the issue. "By linking repentance with baptism, the rite by which converts were admitted to the Jewish faith, John . . . made clear that his demand was . . . for the entire change of heart and mind that Hellenistic Judaism required in proselytes." A new missionary Judaism was at work and John was its prophet. Jesus was in accord with John. When John was imprisoned Jesus "dashed to the vacant post and assumed responsibility for the continuance of the movement that was stirring the whole land."

"Jesus' purpose was to get his nation's task and destiny fulfilled." It grew evident that the nation as a whole was not going to be drawn into the missionary attitude and activity. That prompted Jesus to reflect upon the role of the Suffering Servant as applying to himself, leading through hatred and opposition to shame and death. By cleansing the temple Jesus dared "to vindicate the practical rights of spiritual religion in the courts that were meant to be its home and mission centre, and it cost him his life." It precipitated his doom. "As he suffered for the movement, he added the one thing that had been lacking in its dynamic, a concrete guarantee that it was based on reality." "His

passion was an action in which he proved that the new covenant was no mere declaration, but the very nature and energy of God."

The breach between Judaism and Christianity "came when the Christian preaching found its natural home in the synagogue of the Greek-speaking Jews. . . . A crisis quickly arose when its gospel began to take the form of a drastic declaration of the supremacy of the missionary ideal over legalism." God is not the God of Jews only, but of gentiles also. "The Christian movement became the fulfillment of the ancient hope of Israel, and gathered to itself the liberal and progressive and missionary elements in Judaism."

Such is the line of thought developed in this stimulating little book. The reading of it throws an added light on why "the common people heard him gladly." When the author says, "Only a universal religion or one on the way to being universal can hope to maintain itself now," the reader says "Amen," and lays the inspiring book down with a heightened conviction that Christianity is that sort of religion."

ELMER W. K. MOULD

Elmira College

We Would See Jesus. By RUSSELL HENRY STAFFORD. Boston: Pilgrim Press, 1947. 120 pages. \$2.00.

Dr. Stafford recently resigned the pastorate of Old South Church, Boston, to become president of Hartford Theological Seminary. This fact lends importance to his newest book as revealing what may be a dominating force in moulding the ideas of ministers of tomorrow.

The author begins by quoting four verses from the New Testament as thumb-nail sketches of Jesus from which we might gather a sufficient idea of the sort of man he was: "The Son of man came to seek and to save that which was lost" . . . "remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive." . . . "God was in Christ reconciling the world unto himself." "Behold I stand at the door and knock: if any man will hear my voice and open the door, I

will come in to him, and will sup with him, and he with me."

He then turns to what he calls the four full-length life-size pen portraits of Jesus, discusses their authorship and relationship. He says we could not safely give unlimited credit to every word in any one of them. Such credit *can* be given to many words attributed to Jesus in the gospels, words which have the mark of genius. So he concludes, "Go to the gospels with mind open to the greatness of the great man of whom they tell, and you will find a living man there, incredible in his moral grandeur, yet somehow indubitably real. . . . The only excuse for believing in miracles, if we do believe in them, is the miracle of Jesus' personality, which meets us, fragrant and radiant, every trait acknowledged and graciously displayed."

Dr. Stafford is very frank in his opinions. He does not believe in the virgin birth. Joseph and Mary were married, had a family of at least five boys and two girls. Jesus was their first-born. He recognizes the difficulties in the stories of the appearances of the risen Christ. He sees difficulties in many of the recorded miracles. He thinks that Jesus shared many of the ideas of apocalypse, although some of his reputed sayings seem to indicate a feeling that the Kingdom would come through the slower and more orderly way of growth. He attaches great importance to what he calls the philosophy of Jesus which he says strangely parallels that of Plato. Jesus was a genius, a prophet, a man of singular purity and sweetness, utterly fearless, emphatically a hero. The formative force in his life and teaching was his conviction that the Kingdom of God is within us. Gradually he arrived at the awareness that he was the Messiah, and latterly, at the deeper conviction that he was called to be the Suffering Servant.

Reading the book one wonders what will be its conclusion. It reveals a man who believes in Jesus Christ as part of the Godhead. Dr. Stafford says: "The power of the gospel has always resided in the person of the risen Lord. It is possible to be Christian without believing

that he lives today and is one with God; for a Christian is simply one who follows Jesus by the brightest light he has. Jesus would not turn any away in scorn who followed him honestly on a dark path with their eyes holden. But it is historically true that Christianity has been contagious only when the faith has been held that Jesus is not only teacher but Lord, not only man but God."

JOHN GARDNER

New York City

Paul's Epistle to the Romans. By ERNEST F. SCOTT. London: S. C. M. Press, Ltd., 1947. 125 pages. \$2.00.

A recent survey of writings on Paul in the last twenty-five years shows interesting data: (1) Articles in theological journals show a paucity of research being done on Pauline problems. (2) Not many books have been written on Paul as a biographical figure. (3) Yet, contemporary theological interest has been largely Pauline; books on theological movements are packed with references to Pauline writings. If Paul was the great stimulus behind Augustine, Luther, Calvin, Wesley, he is likewise one of the chief instigators of present-day Christian theologians. And at the heart of Pauline influence through the centuries has been his *Epistle to the Romans*.

Many books have come from the pen of Ernest F. Scott in recent years; and students of the New Testament are continuously grateful for his sane, stable appreciation of New Testament problems. His historical analysis of New Testament documents is always accurate; and his criterion of New Testament values is ever valuable. Among his writings this small commentary on *Romans* will find an important place. Simply written, not verbose, well based on principles of higher criticism, carefully organized, this book will be most helpful for those who want a clear exposition of the *Magna Carta* of Pauline thought. The book is divided into four parts: I. The Origin and Purpose of the Epistle. II. Commentary on the Epistle (chapter by chapter). III. The

Central Teaching of the Epistle. IV. The Value of the Epistle for To-day.

The conclusions of Dr. Scott avoid extremes, and are in accordance with the general average of New Testament research. Certainly he sees Paul here through eyes different from those of Karl Barth in *Römerbrief*. At a time when men are perplexed about human nature and the schemes of proud men, this book will bring edification to many who want wisdom and comfort from the Pauline idea that God's grace still is able to supplement the frailty of sinful men. Paul is not always easy to understand, largely because there is the 'permanent and the passing in Paul.' However, his insights into the idea that we must die to our *psychic* selves and become resurrected to our *pneumatic* selves, and that faith is the way for such attainment, seem as true today as in 57-58, when he wrote this letter as he wintered in Corinth. This commentary will greatly aid students to appreciate the contemporaneous value of this epistle.

THOMAS S. KEPLER

Oberlin Graduate School of Theology

The Pastoral Epistles: Introduction, Translation, Commentary and Word Studies. By BURTON SCOTT EASTON. New York: Charles Scribner's Sons. 1947. xiv + 237 pages. \$3.00.

This is a book I like. It is designed for the "non-technical student," but the author expresses the hope that it "may be useful even to the specialist." The hope is well-based. The author's thought is set forth in the plain and simple language of one who knows precisely what he wants to say, and desires to say it in the language of the intelligent and interested layman. But there is also in constant evidence the ample linguistic, historical and liturgical learning for which Professor Easton has become well known.

The Introduction is factually informative, and reflects intimate acquaintance with the currents and cross-currents of life and thought in the early church. The translation is fresh

and unhackneyed, and evinces discriminating understanding of the mind and heart of the writer of the letters. The Commentary is discerning and illuminating. The Word Studies are a valuable extension of the commentary.

With ample knowledge of previous discussions, Professor Easton gives a clear and well-balanced presentation of the evidence bearing on the problems of authorship and origin. He gives sound and persuasive reasons for holding, with a goodly number of scholars, that the Pastorals were written to meet the "grave emergency" which was occasioned by the docetic Christology and the perverse moral and intellectual deficiencies of gnosticism. He recognizes that the rise of Christian gnosticism may indeed have been coincidental with the rise of gentile Christianity, but he believes that the basic departures of these letters from the thinking of Paul make it very evident that they are from a later hand than that of Paul. Moreover, he is certain that Paul could never have written to his two young friends and trusted fellow workers, Timothy and Titus, in the formal and official style found here. He thinks the letters are the work of a "Pastor," who grew up in Hellenism, was a Christian of long standing, was eminent in his own circles, and was a man of sound common sense. He was a great admirer of Paul, was well acquainted with his letters—which he sometimes misunderstood—and was deeply concerned to set forth the "sound teaching" which had come down as from Paul, and which he felt was so greatly needed by the church of his own day. Whether in writing he used any Pauline fragments—even in II Timothy 4:9-22; Titus 3:12-15—must be left an open question. The church polity reflected in the letters is pre-Ignatian, but is closely related to that of Ignatius (c. A.D. 100). The evidence indicates that the letters were written in Syria or Asia Minor; II Timothy c. A.D. 95, Titus c. A.D. 100, I Timothy c. 105.

Professor Easton's interpretations of the language and thought of the letters are consistently vital and refreshing. Limitations of

space here impose rigidly restrained citation of examples. The translation in Titus 3:5 "make new" rather than "renew" (the word used in all our standard and modern English translations except that of Ronald L. Knox); the use in I Timothy 3:11 of the word "wives" (as A. V. Goodspeed, Moffatt, Verkuyl), rather than "women" (as Bib. Un., A.R.V., 20th Cent., R.V., R.S.V.), or "deaconesses" (as Mont., Weymouth)—these evoke our hearty approval. The understanding that Titus 2:14 speaks of redemption from sin primarily as release from sin not as guilt but as power is a recognition of the major emphasis of the letters throughout. The explanation of the phrase "through many witnesses" in II Timothy 2:2 is simple, natural and convincing.

Occasionally however, this reviewer finds himself with a somewhat different mind from that expressed by the author. He does not always feel that the language has the official fixedness that is assigned to it. At some points he would choose other wording for the sake of nuance, tone color, or atmosphere. In certain instances he holds a different view of the explicit or implicit meaning of a statement found in these letters, or in other New Testament passages cited. He does not think that I Timothy 2:14 is intended to say that Adam sinned "with open eyes"; he does not interpret I Timothy 6:13 as saying that Jesus Christ made before Pilate the "same confession" as that we are expected to make; he agrees readily that the "Christ" of II Timothy 2:8 is more than simply "Messiah", but probably not because "Messiah" is tautological with "seed of David". He does not see in Galatians 2:12 the implication that "a command from James compels instant obedience from Peter." He does not see in Hebrews 6:4-6 a declaration "that all apostasy is unforgivable." The precise statement there made is that it is "impossible to renew unto repentance" those who "having once been enlightened" . . . "have fallen away." The reviewer interprets this as a reflection of personal observation of such persons as Pliny mentions in his celebrated letter to Trajan (Epp. X.96) in which

he reports that certain of those who were examined by him said that they "had been Christians but had given it all up twenty (or "twenty-five") years before." It would have been gratifying if Professor Easton had given support to the idea of this reviewer that II Timothy 4:6 would be more vividly meaningful (despite Phil. 2:17, which is in fact not a precisely duplicate statement) if the verb were translated as in the middle voice, "I am pouring my libation." But he joins the crowd, and leaves me to wander—and wonder—alone.

But such strictures on matters of detail are few in comparison with the many satisfactions in the many excellencies of this volume. It is a sound and valuable discussion, not only for the "non-technical student" but for all who desire to understand the message of the Pastorals for their day, and for ours.

J. W. BAILEY

Berkeley Baptist Divinity School

Mysticism

Behold the Spirit. By ALAN W. WATTS. New York: Pantheon Books, Inc., 1947. \$2.75.

Dr. Watts gives a clear analysis of the religious condition of the West in his book, *Behold the Spirit*. It is indeed a timely and challenging publication. He makes it clear that there is a serious crisis in both Protestant and Catholic Christianity and that modern Western civilization seriously lacks the spirit of Christ. He definitely says that Christianity should not be identified with the Graeco-Roman and Western cultures. It is distinct from either of them, even though there is considerable interrelationship. Dr. Watts does not hesitate to admit that great Christian leaders like Origen, Clement, St. Augustine, and St. Thomas Aquinas were influenced by Graeco-Roman thought. He also predicts that the next great movement within Christianity will be "due to the absorption of Hinduism, Buddhism, Taoism, and perhaps Mohammedan Sufism, all of which are profoundly mystical religions." This shows his breadth of vision.

The book gives great emphasis to the mysti-

cal side of religion. It is refreshing to note such emphasis by a real scholar. He tells us: "Whereas Protestantism has largely degenerated from religion into moralism, Catholicism retains certain essential elements of religion, but expresses them in theological and sacramental forms which are for the most part uncomprehended both within and without the Church." So he emphatically declares that mystical religion can alone reveal God to man and solve the crisis of the present-day religious life of Christendom. He rightly says that a culture without God is bound to degenerate and disintegrate.

Dr. Watts' diagnosis of the crisis is extremely well done, but the prognosis seems to be confusing and discouraging. He arouses our expectations, then tells us that mystical practices, even by the Christian and Hindu *yogis* contain "too much of monkey business." He seems to feel that religious practices and devotional exercises are too distracting and make one feel "self-consciously spiritual." We naturally wonder how Dr. Watts could come to this conclusion in the face of such statements as: "Christian liturgy is therefore the formal and corporate celebration of union with God in body and mind." Is not this also a spiritual exercise? If we are not mistaken, Dr. Watts confuses the nature of true mystical practices, whether Christian, Hindu, or any other, with meaningless or mechanical observance of ritualism. Liturgy can also be practiced mechanically by many persons. We would like to suggest that it is not the particular exercise which matters, but the spirit with which it is performed. St. Teresa of Avila, St. Ignatius, St. John of the Cross, and a number of other Christian mystics and devotees followed certain definite spiritual exercises and reached the highest state of union with God, knowledge of God, and love of God and man. They did not do anything mechanical nor were they self-conscious. On the contrary, through spiritual exercises they completely eliminated the self (ego) which stands between man and God. They also prescribed these practices for others for their

spiritual development and union with God. Many Oriental mystics did the same by their living example.

So it seems to us that Dr. Watts leaves us in a dark alley after his extensive diagnosis. We fully agree with him that mystic religious experiences alone can re-establish the spirit of religion in society. Personality must be integrated through systematic training; then alone can the religious crisis in the individual and society be removed. Union with God and love of God are not experienced unless psychological changes take place in the individual; so we suggest that men and women must change their present state of consciousness through definite spiritual exercises. Our understanding is that spiritual exercises practised properly and dynamically remove self-consciousness, egocentricity, and the barrier that stands between man and his "union with God." This seems to us to be the real solution of the present crisis.

SWAMI AKHILANANDA

Ramakrishna-Vedanta Society
Boston, Massachusetts

The Way to Christ. By JACOB BOEHME. Translated by John J. Stroud. With a foreword by Rufus M. Jones. New York: Harper and Brothers, 1947. xxxix + 254 pages. \$3.00.

American religious thinking has been greatly enriched in the last decade by a renewal of interest in Christian 'saints.' There seems to be an increased feeling that the saints are the true spiritual interpreters who have feasted (and still do) of God's spiritual banquet, while others merely pick up the crumbs from the banquet table. With Leon Bloy many are willing to agree, "There is only one sorrow—not to be a saint." To have another book from the pen of a mystic is simply an added indication of the new appreciation of the saints.

Jacob Boehme has been called the father of Protestant mystics. Certainly he is one of Protestantism's chosen figures of the mystical

life. William Law, Ralph Waldo Emerson, George Fox, John Milton, Isaac Newton are but a few persons deeply influenced by Jacob Boehme, the German shoemaker, self-styled the 'God-taught' man. Boehme (1575-1624) wrote in the German language before it had achieved its modern tone, yet his writings were translated entirely into English between 1647 and 1661. To have a retranslation from Boehme's native language by John J. Stroud adds value to the earlier translations.

In this volume seven tracts of Boehme are translated: *Of True Repentance, Of True Resignation, Of the New Birth, Of the Super-sensual Life, Dialogue between an Enlightened and Unenlightened Soul, Of Divine Contemplation, Of Divine Prayer*. Dr. Stroud in his studies at Edinburgh University wrote his doctoral thesis on Jacob Boehme, and is now at work on a comprehensive book on Jacob Boehme; he is particularly qualified for his translating of Boehme's works, since he was reared in a background where an antique German dialect was spoken—Pennsylvania Dutch. In Stroud's 'translated' English, Boehme's general style is uniquely preserved.

This volume is an excellent addition to anyone's library of devotional literature.

THOMAS S. KEPLER

Oberlin Graduate School of Theology

Darkness of the Sun. By RICHARD TERRILL BAKER. New York: Abingdon-Cokesbury Press, 1947. 254 pages. \$2.50

Richard Baker's book recounting the fortunes and misfortunes of Japanese Christians during the war is our first in this field, and will be welcomed by the church people of America whose information has been meager and their interest real. What did happen to the Christians in Japan? Experiences not so different from the pattern already visible to anyone living in that country in 1941. And it might be added, not so different from what may be expected by any minority religious group in any powerful modern nation-state engaged in a war for survival.

The author is experienced in the field of

religious journalism, and he is acquainted at first-hand with life in Japan. Also he had opportunity to return soon after the surrender, and so was able through interviews and research to garner the notebookful of data from which this study takes shape. This, then, is our fullest source of information in English; and since it touches the entire span of church and society relationships in Japan between 1941 and 1945 it is likely to hold the field for some time and to be consulted and quoted as our one reliable source book upon the subject.

Yet with all genuine appreciation of the author's services in bringing together in this most readable study a large body of material for future reference one could wish that a little higher degree of balanced perspective might have been attained. For one thing the publishers apparently wanted a sensational title, and so before opening the book the impression of continuing wartime propaganda is unpleasantly given. The blurb on the jacket, "Lively and anecdotal in content," characterizes the subject matter as well. The journalist's instinct leads to a very selective use of illustrative materials, and his sense of proportions often draws a portrait in cartoon lines. So in this study there is much highlighting, much black-and-white with quick, sharp allotting of praise and blame; and also a good deal of over-simplification in appraisal of motives and events.

Certain premises, too, run through the book and determine its emphases and judgments. One is that the Japanese government was set to destroy Christianity; this being but one evidence of "the spiritual degradation of the State." The corollary of this is that any compliance with government directives was something close to apostasy. At least it was a yielding that left only a tiny "remnant" of resisting persons or of unsundered corners of the Christian loyalties of the rest. On the contrary, the fact was that the Christians loved their country, trusted their government, cheerfully accepted wartime assignments of duty, and while hating war bravely undertook to do their part in winning it, once their

nation was in it facing destruction. The government, too, looked upon the Christians as a morale-building element to be encouraged.

But the chief presupposition of the author which, we believe, throws out of focus many of the judgments and interpretations of this study is that we are spectators of what was an essentially Japanese phenomenon, weighing it by moral standards which we are keeping but which through some perversity Japan has flouted. Again, the facts are that all of us, Japanese and Americans and Europeans and all moderns, are caught in the whirling web of the contemporaneous revolution. In this new world the mediaeval Christian synthesis of life is gone, the church is pushed to the periphery, pagan standards determine decisions for millions, the nation-state is becoming omni-competent and in crisis an omni-powerful Leviathan. Recurring wars drive all these trends to accelerating spirals of extreme crisis. There must be unity, and someone must lead.

In such situations what does the Church do? Do we Christians of North America need to be told? And who are the resisters? The more religious ones, says the author. Perhaps so. Jehovah's Witnesses believe they are, and they may well be. But at any rate we who dropped the atomic bombs and today, two years after the end of the war, dare not lay aside our armor can scarcely weigh out with Troy scales the measure of guilt of those Christians across the Pacific who have had to deal with a pagan state,—first their own in war, and now ours under military occupation in defeat.

Which leads us to the concluding observation that this book if read as a mirror of what could happen here may be of immense, prophetic significance to us all.

CHARLES W. IGLEHART

Union Theological Seminary, New York

Modern Trends in Islam. By W. A. R. GIBB.
Chicago: The University of Chicago Press,
1947. 141 pages. \$2.50.

It is good to have a book like this from a

scholar so familiar with the world of Islam as Professor Gibb. If, as he modestly affirms, his own personal contact with that world has been only with the Arab portions of it, it is nevertheless true that few scholars who deal with Islam are better fitted than the Laudian professor of Arabic at Oxford University to deal with what is going on in the Moslem world as a whole. His treatment here is concerned more largely with Arabian and Indian Islam than with that of the less well-known and less influential Islamic groups in the rest of the world, but it is in these areas that Islamic leadership rests. And it is still true, as he asserts, that it is the Arabs who constitute the core of Islam. The book contains the Haskell lectures on Comparative Religion at the University of Chicago for 1945.

He begins wisely with a discussion of the foundations of Islam's thought, which involves a lengthy treatment of "*Ijma*", or consensus of the community, which may be regarded as the growing point of Islamic doctrine. Restricted to the first century by the conservatives, it has been relied upon by reformers and modernists to provide their eventual justification. Closely related to *Ijma* is *Ijtihad*, or exercise of judgment, which is held by modernists to give the right to reinterpret the earlier sources in the light of modern thought, though by conservatives this principle too is held to have been restricted to the early centuries.

He then turns to the religious tensions in Islam, chiefly between the extreme transcendentalism of the orthodox speculative theologians and the monistic mysticism of the Sufis, both of which often seem to the author to be divorced from the beliefs and practices of the great body of Moslems.

His third lecture is on the principles of modernism, which seems rather to be an account of what modernism has done particularly in Egypt and India. The principles seem not to be different from those of modernism in the West and the results are likewise similar. Only in Islam, modernist leadership

comes chiefly from the lay Moslems, rather than the "ulemas," or professional leaders.

Modernist religion in Islam follows very closely the pattern of modernist Christianity. In general it is an interpretation of Islam in terms of liberal humanitarian ideas and values. It tends to exalt science and the scientific method as the major means of acquiring truth, and discards the older accepted methods of interpretation of the Koran. It has drawn a new picture of the Prophet as the embodiment of all the cardinal virtues in highest degree.

The concluding lectures deal with the social attitudes of Moslem modernism and with Islam in the World, which the author finds strongly colored by romanticism. The last chapter deals briefly with modern nationalist tendencies following the disappearance of the caliphate. It throws not a little light upon some of the vexing problems of the Islamic world, such as the Arab nationalism as it expresses itself in relation to the partition of Palestine, and the Indian Moslem League in relation to the creation of Pakistan; both of which have occurred since the lectures were given. Finally there is the revival of Mahdism, "the assertion that the Muslim world must be purified and reunited by the sword."

Here is an excellent aid to an understanding of one of the great and important religions of the modern world. Teachers of the history of religions will welcome it warmly as collateral reading on the subject of modern-day Islam.

CHARLES S. BRADEN

Northwestern University

The End Is Not Yet. By FRITZ VON UNRUH. New York: Storm Publishers, 1947. 540 pages. \$3.50.

The immediate reaction of the reader to this book is apt to be a mixture of horror and bewilderment. Horror in the face of the treachery, intrigue, and vice in high places here attributed to pre-World War II Europe. In this connection, it is noteworthy that the

author names names and places in bold fashion. Bewilderment, for one thing, because one hardly knows how to classify this piece of writing. It has the form of a novel, at least to a degree. There is a highly complicated plot involving the disappearance and recovery of Hitler's "last will" and an attempt on the dictator's life. In the process of his reading, the reviewer came to the conclusion that the only label which could legitimately be applied to the book is "apocalypse."

This reaction to the book was confirmed by the discovery at the book's end of the following author's note: "Accustomed for a lifetime to present my thoughts and ideas as a dramatist on the European stage in the form of plays, of tragedies and comedies, I was deprived by the Hitler terror of every possibility of seeing my works performed and had to resort to the other form of art which is called the 'novel' . . . *I conceived this panorama of our apocalyptic age.* . . and in doing so I isolated in the darkest recesses accessible to self-analysis the bacillus which is the cause of Nazism. Not only to exhibit it to others but to point out the possibility of its eradication—was the sense of this work" (italics mine).

As with apocalyptic literature in general, the core of this book lies in the ethical feeling and judgment of the writer. This is a profoundly courageous book. Written out of a background of terror and brutality, the author boldly proclaims a gospel of faith and hope. We have here a kind of spiritual "manifesto," a call to human beings to "begin now" to live like free and responsible men and women.

An inner voice says to Uhle, the hero of the story, "You begin. The Yes is in *you*. The No is in *you*! As *you* decide, so shall it be! Stand up! In *you* is the will to the beast. In *you* is the will to God. *You begin!*"

This is a brave and challenging book and the challenge is for the reader to *begin now*, to take the moral initiative.

CARL E. PURINTON

Boston University

Book Notices

New Testament Origin. By GEORGE M. LAMSA. New York: Ziff-Davis Publishing Company, 1947. 104 pages. \$2.00.

Mr. Lamsa asserts that the New Testament was originally written in Aramaic (adequately represented by the Peshitta!) and later translated into Greek. The reviewer believes this hypothesis can be disposed of by attention to only a few of the facts which should be known by even a moderately well-equipped student of the history and literature of the ancient Mediterranean world. However, the most elementary historical facts weigh lightly, if at all, with Mr. Lamsa. He argues that since the English have been unable to impose their language on the people whom they have ruled in the Near East in modern times it follows that Greek was spoken in ancient Palestine by only a few governmental officials. This argument is worthless because like so many analogies it runs contrary to the facts. The papyri, to mention but one line of evidence, demonstrate that Greek became a *lingua franca* in the ancient Near East. This example also illustrates Mr. Lamsa's frequent practice of introducing points irrelevant to the real issues at stake. Even though he were successful in proving that no one spoke Greek in Palestine or Syria during the first two centuries of the Christian era, in order to establish his case he would be obliged to demonstrate that all the New Testament writings were produced in these lands. He does not, of course, assume this burden of proof. His book may be of some value in stimulating the ire of biblical scholars. It is to be hoped that those who take it seriously are incapable of further befuddlement.

EUGENE S. TANNER

University of Tulsa

A Protestant Primer. By CLARENCE SEIDENSPINNER. Nashville: Tidings, 1947. 64 pages.

This paper-bound booklet is published for the General Board of Evangelism of The Methodist Church, to be used in the instruction of laymen. It presents a simple, introductory summary of church history and Christian doctrine as taught by Protestants, followed by a brief survey of present Protestant organizations and movements. It should serve its purpose well.

The spirit is irenic and inclusive. At a few points a Methodist orientation appears in the form, but the substance is ecumenical to an admirable degree. The reviewer regrets that the doctrines of God and Christ are presented only in traditional creedal language, without attempt to interpret them nor to answer contemporary questionings. On the other hand, most of the other doctrines are stated with fresh

simplicity and persuasive clarity. The characteristic emphases shared by Protestants alone are more fully dealt with than the universal elements of catholic Christianity.

Primer for Protestants. By JAMES H. NICHOLS. New York: Association Press, 1947. 151 pages. \$1.00.

Dr. Nichols has given to Protestants an excellent brief account of spiritually Protestant Christianity from the time of the Apostles until now, together with the exposition and defense of "Protestant Principles," doctrinal, ecclesiastical and ethical.

This is no mere platform of ambiguous generalities nor compilation of traditional creeds. It is a lively, original work. It takes account of many difficulties which confront a generation trained to criticize and doubt. It is ecumenical, vigorous and persuasive. The prevailing mood is not one of protest nor of apologetic defense, but of intelligent and enthusiastic affirmation.

Any Protestant, minister or layman, who has lost the sense of joyful gratitude for his priceless heritage of faith and liberty will find this book a welcome tonic. Any other person who would like to know what an intelligent Protestant churchman, alive to the intellectual and practical needs of the present world, sees in his religion, will discover here an unusually brief, readable and informing book.

It will be especially useful in college survey classes where brief comparative studies of contemporary faiths are made.

Dr. Nichols' testimony will make many a reader proud to be a Protestant Christian and ashamed not to be a better one.

L. HAROLD DEWOLF

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Their Search for God. Ways of Worship in the Orient.

By FLORENCE MARY FITCH. New York: Lothrop, Lee & Shepard, 1947. 160 pages. \$3.00.

This beautifully illustrated volume is a successor to *One God*, with its many plates descriptive of Jewish, Protestant, and Roman Catholic religious life in the U. S. A. In this volume we go afield to the Far East and find this volume with its well-written text and carefully chosen illustrations a splendid guide to "The Hindu Way," "The Way of Confucius," "The Way of Lao-tzu," "Shinto, The Japanese Way," and "The Way of the Buddha." The blurb states that the book is "For all ages," and we find that to be the case. The text is simply written, but it is accurate and up-to-date. We have the feeling from examining the book that the author has studied these different

"ways" in their own setting and not merely from the written word. This book will be a welcome addition to any shelf of studies in Oriental religion.

The Bible in the Age of Science. By O. E. SANDEN. Chicago: Moody Press, 1946. 141 pages. \$1.75.

This is an interesting book, yet subtly confusing to place in the hands of a person who understands neither religion nor science. The author is a member of the American Association for the Advancement of Science, a fellow of the Yale School of Applied Physiology, and a member of the Texas Academy of Science. He is also a graduate of Columbia and Austin Presbyterian Theological Seminaries, and the Bible Institute of Los Angeles. In his preface he expresses his gratitude to Dr. Wilbur M. Smith and Dr. Harry Ironside of Moody Bible Institute for their help to him. The subtitle of the book reads, "The Correlation of Science and Religion." It might better read, "Scientific Data Authenticated by Arbitrarily Selected Passages from the Bible."

I agree with the author in several ways: (1) Lessons from astronomy, anthropology, and botany show the marvels of an orderly universe. (2) Science and religion are helpmates, not enemies, in the full understanding of truth. However, I disagree with him in these ways: (1) Books like Job and Genesis were not in their myth or poetry giving us revealed scientific truths which the scientific method since the time of Sir Francis Bacon in the 17th century has been discovering. (2) Science is descriptive of the phenomenal world, while religion deals with values and ideals (as I discern their relationship); hence an attempt to 'prove' scientific ideas of today by random selected passages from the Bible does not correlate science and religion. Rather it indicates a use of the Bible for a never intended purpose; namely, a book of modern science. The Bible can 'defend' itself by the religious values it shows embodied in history and culminating in Jesus Christ. Its grandeur does not need to be 'defended' by showing it a collection of prooftexts for modern scientific discoveries.

Teachers of religion should read this book in order to see the confused logical relationship between Bible passages and modern science, which exists in the minds of some interpreters today. However, let the Bible be the Bible with its great dramatic story of salvation! Let's not make it an encyclopedia of modern scientific data!

THOMAS S. KEPLER

Oberlin Graduate School of Theology,
Oberlin, Ohio

Archaeology

The Gilgamesh Epic and Old Testament Parallels. By ALEXANDER HEIDEL. Chicago: University of Chicago Press, 1946. 269 pages. \$3.50.

This present monograph by Dr. Heidel is a companion piece to his previous monograph *The Babylonian Genesis*. The author is research associate at the Oriental Institute of the University of Chicago, and has obviously made good use of the files of the Assyrian dictionary project in presenting a wealth of interesting and valuable material that would otherwise be inaccessible to students of the Bible and scholars who are not cuneiformists. In bringing together in translation the Gilgamesh epic and related materials dealing with death and the afterlife and the Flood Story, the author has done a service for all serious students of the Bible and the ancient Near East.

The work is scholarly and thorough, replete story, a sequel to the flood story, implies a non-Palestinian background in the statement that the people moved from the East into Shinar. This sort of criticism could be extended to many other details, but will have to suffice as illustration of the author's approach to the Bible.

It remains to twit the author for unnecessary verbiage in the use of Latin in translating passages that deal with sexual activity, whether of goddess, man, or beast. Page 124 f. presents an amusing instance in point:

After Lady Ishtar [has descended to the land of no return],
Taurus non (iam) salit in vaccam, [asinus non (iam) implet asinam],
[Vir non (iam) gravidat] puellam in via;
The man lay (alone) [in his chamber, the maiden lay on her side].

A footnote explains, "Ishtar was the goddess of love; during her absence in the realm of the dead all propagation ceased." We guessed as much without the footnote. If Dr. Heidel decides to translate the Bible, may we expect some passages to appear in Latin?

All in all, the reviewer feels that this is a very useful book, but the reader will have to use judgment to offset the author's excess of zeal to demonstrate the unity of the Scriptures.

MARVIN POPE

Duke University

Zionism

A Palestine Picture Book. Photographs by JACOB ROSNER. New York: Schocken Books, Inc., 1947. 141 pages. 121 plates. \$5.00.

The photographs in this book deal with Jewish Palestine. From these pictures one can see that the colonization of Palestine is no longer an "experiment," but an achievement. All sides of Zionist life are re-

vealed: the life of the large cities, particularly Tel-Aviv, together with some good views on Haifa and Jerusalem; the colonies; the land itself, fertile again and partially re-forested. One of the most interesting groups of pictures reveals the process by which a collective farm is developed from the building of temporary wooden structures to their replacement by stone

houses, with the gradual addition of silos, playgrounds, and landscaped prospects.

The teacher of the Bible will be glad to see these new scenes in an old land, but he will find excellent photographs also of some of the ancient landmarks. The full page view of the partially rebuilt synagogue at Capernaum was of special interest to the reviewer.

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The Association

THE MIDWESTERN MEETING

The Tenth Annual Meeting of the Midwestern Section of the N.A.B.I. was held January 16-17, at the Chicago Lutheran Theological Seminary, Maywood, Illinois, a joint meeting with the Chicago Society of Biblical Research.

There were present 82 registrants from 50 colleges, universities and seminaries in 15 states.

At the Friday afternoon session, Professor E. P. Blair presiding, papers were read on "Theological Exegesis?" by Floyd V. Filson, "The Biblical Basis for the Cedral Article 'He descended into hell'," by William C. Finch, and "Religion in Higher Education," by Thomas S. Kepler.

The Friday evening session, Professor L. B. Hazzard presiding, was initiated with the presidential address by the Midwestern president, Professor Horace T. Houf of Ohio University on "A College Course in Life's Meaning." These papers followed: "Human Living, an Integrated Course in Psychology, Philosophy and Religion" by J. L. McCreight, and "Teaching Religion in a State University" by M. Willard Lampe.

The lively discussions of the preceding day were duplicated on the reading of the papers of the Saturday morning session, Professor Houf presiding: "I Did Not Eat or Drink (A Note on Tobit)," by Norman B. Johnson, "Paul's Missionary Message," by Paul E. Davies, "The Sun Myth as Reflected in the Old Testament" by Rolland E. Wolfe, "Sorokin and the Rediscovery of the Human Spirit," by David W. Soper, and "Philip Schaff's Contribution to New Testament Study," by Klaas J. Stratemeier.

The business session was called to order at 1:40 Saturday, Professor Houf presiding.

The Committee on Nominations (Wickenden, Barr, Melconian) reported, nominating: for president: Thomas S. Kepler, Oberlin College, Oberlin, Ohio, for vice-president: Paul E. Davies, McCormick Seminary, Chicago, Ill., for secretary: William E. Hunter, 214 W. 52nd Street, Chicago, Ill., for Council: Lowell B. Hazzard, Illinois Wesleyan U., Bloomington, Ill., for Program: Norman B. Johnson, Knox College, Galesburg, Ill. The report was accepted, the secretary instructed to cast unanimous ballot.

Motion prevailed that the former members of the committee on Curriculum be retired with thanks for their work. Charles F. Kraft of Garrett Biblical Institute was made chairman of the Committee, under instruction to develop his committee and prosecute the work.

Professor A. R. King was made a committee of one on Junior Colleges.

President Houf reported failure of plans for the

proposed meeting of the National and Midwestern with the S.B.L. & E. and other societies in Christmas week of 1948.

Professor Filson reported on the Meeting of the National.

Professor Rolland Wolfe reported the National's appointment of a committee on the over-all organization of the N.A.B.I., and introduced an eight-point proposal on the same:

"In order to make the N.A.B.I. more truly national and democratic, we recommend that 1. Vigorous sectional organizations of the N.A.B.I. in different parts of the nation and Canada are highly desirable; 2. Each section should be represented on the staff of the Journal by a person elected by the section itself for that purpose; 3. The chairman of the National program committee should be assisted by a consultant from each section, the consultant elected by the section; 4. The president of each section should serve on the National council, attending either in person or by proxy, with voting privileges, and each section should have an additional member in the National council for each 100 persons in its membership (all these council members attending in person or by proxy); 5. Each section should be entirely free in arranging its program and time and place of meeting, though avoiding conflict with the National business meeting; 6. All the names of the above persons should be carried on the mast-head of the Journal; 7. Generally it is desirable that the National session of the N.A.B.I. meet in conjunction with the national session of the S.B.L. & E.; 8. But, the N.A.B.I. may meet wherever its council decides."

Motion by A. R. King prevailed that these propositions be adopted as principles by which the committee be guided. Professor Filson moved, "It is our judgment that further consideration in re place of meeting is desirable, beyond these statements." Seconded. Voted.

The session was adjourned in favor of the program contributed by the C.S.B.R. Professor Julius R. Mantey, president of the C.S.B.R., assumed the chair.

Professor Willoughby of the University of Chicago spoke in eulogy of Professor Shirley Case. After a moment of silence, the meeting heard these papers: "Against Identifying the Spirit with the Lord," by Joseph Haroutunian, "Origen's Text of Matthew," by Kwang Won Kim, and "The Bible and the Undergraduate," by Harold H. Hutson.

After dinner at 6:00 o'clock, the Meeting stood adjourned.

WILLIAM E. HUNTER, *Secretary*.